A COMMENTA-
IE VPON THE WHOLE BOOKE OF THE PROVERBS OF SALOMON.

he ſecond time peruſed, much enlarged, and newly publiſhed for the ædification of the Church of GOD.

By Peter Muffett

HEREVNTO IS NEWLY ADded an Expoſition of a fewe choiſe and excellent PROVERBS *ſcatteringly ſet downe here and there in the Scriptures.*

PROVERB. 22.17.

Incline thine eare and heare the words of the wiſe, and apply thine heart vnto my knowledge.



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TO THE RIGHT HONORABLE LORD,

the Lord EDWARD, Earle of BEDFORD, *grace and peace bee multiplied.*

THE *former edition of my Commentarie vppon the Prouerbes of* Salomon (*right honorable Earle*) *was not onely by your Honour fauourablie receiued, but by diuers godlie Christians right well accepted. Neuerthelesse, it seemed vnto some of my friends to be some what too briefe. The former impression being sold, they desired me to thinke vpon a second edition, & therin to handle matters somwhat*

more amplie. Wherefore according to their desire, although mine encumberances and infirmities haue beene of late exceeding manie and great, yet haue I the second time trauelled with my worke againe, and nowe published a larger and fuller exposition then that was which went before, yea and added a table and another short treatise to the former. If yet either in regarde of largenesse or playnnesse of writing, (which I see to bee a thing necessarie and which I more repecte then before I haue done) I shall scant satisfie all, I woulde pray them to impute it to my want of leasure, the true and only hinderance thereof. If there be escaps in the words or in the points and distinctions of any sentences, this could not by me be remedied, by reason of mine absence from the Presse. If

any

anie hereafter of those who best can do it, shall set forth some perfect exposition vpon the holy Prouerbs, (which to doe is a woorke of infinite labour) it shall be the gaine of the Church, & the thing that I desire. In the meane season, (most honourable Earle) I dedicate once againe this my Commentarie vnto your Honour, desiring you with wonted fauour to receiue it, and to bend your eyes to looke into it. Hoping that you will so doe, and wishing all prosperitie as vnto your selfe, so to all of your most Noble stocke whereunto I am deepely bound, I reuerently commend your Honour to Almightie God.

Your Honors at commaundement.

P. M.

A COMMENTARIE VPON THE WHOLE BOOKE OF THE PROVERBES *of Salomon.*

THE I. CHAPTER.

Verse 1. *The Prouerbes of Salomon the sonne of Dauid, king of Israell.*



Wo things are contayned in this first verse, the one the matter of this whole book in this woord, *Prouerbes*: the other the authour therof, in these titles, *of Salomon the sonne of Dauid king of Israell. Prouerbs* are certaine generall, short, and pithie sayings, vsed, or to be vsed in euery mans mouth. Albeit sundrie parables are set downe in the writings of the Prophets, the Euangelists, and the Apostles: yet this booke onely of the Scripture is intituled by the name of *Prouerbes*, because in it alone prouerbiall sentences are continued without ceasing or intermission, and without mingling of stories, or prayers, or other matters therewithall. For, in this litle volume a great heape of graue and most prudent sayings is so nearly coucht, and so briefly compriſed, as that *Prouerbs* like drifts of snow seeme to lie thick together, and like grapes of the same bunch to cluster one vpon an other. As con-

cerning the methode of this booke, neither are the Prouerbs thereof so confusedly shuffled, but that some of them now and then haue affinitie, and coherence together: nor yet so sutablie sorted, but that euen those oftentimes, which are placed as neighbours verie nearlie, differ farre in matter asunder, and haue no dependance vpon one another. But letting passe the order of these diuine parables, we are rather to consider the authour or vtterer therof, who is affirmed to haue bin *Salomon*. *Salomon* in the
1. Chro. 22. 12 Hebrew language doth signifie peaceable, which name euen the Lord himselfe did giue vnto the Authour of this booke, because in his daies after long warres, he purposed to graunt such peace vnto the Israelites, as that they might safely and securely, sit vnder their vines, and vnder their fig-trees. Now as the verie name of *Salomon*, which signifieth peace, is sweet; so his stocke was honourable, seeing he was a flourishing branch or bud, (as it were) of Dauid, whose sonne he is affirmed to haue bin. It is the maner of the Hebrew writers, when they mention any person, for distinctions sake, to set downe not onely his owne proper name, but his fathers. But whereas *Salomon* here is called Dauids sonne, it seemeth to me, that his fathers name is expressed, not onely for distinction, but for honors sake. Neuertheless, whereas Dauid had diuers children, this title of being his sonne, was no such speciall or singular prærogatiue, but that it did agree in common aswell to Absolom, or Adoniah, or the other sonnes of Dauid, as to *Salomon*. Wherefore to the end that *Salomon* might be knowen from all other by the garland vpon his head, and declared to be more honourable then his brethren by his scepter in his hand, he is shewed to haue bin *king of Israell*, *of Israell*. I say the chosen people of God, among whom onely in those daies was the visible Church.

The vse of this Booke.

2 *To know wisedom and instruction* [and]

to vnderstand the words of prudence.

In this second verse, two endes or vses of the parables of this booke are noted vnto vs. The former end, is the *knowing of wisdom and instruction*; *wisdom*, is an effectuall knowledge of things, which are to be beleeued or practised, wrought by the light of Gods word and spirit, clearing and directing the mind and vnderstanding. As concerning *instruction*, it is a vertue consisting in the right vsing of wisedom, whereby through the Lords working and schooling, the heart and life of men is reformed. The second vse of these parables is, *to vnderstand the wiords of prudence.* These words of prudence, are those holie doctrines, or diuine instructions, whereby a man may reforme that, which is a misse in him, and gouerne himselfe aright in the whole course of his life. For, wherwithall shall a yong man, yea any man, redresse his way, but by ruling himselfe after the word of God, euery sentence whereof is, as it were, a streight line leading to repentance, but especiallie the sentences of this excellent booke.

* or skilfull speeches.

3 *To receiue the instruction of vnderstanding, of iustice, of iudgment, and of all * equitie.*

* or righteousnesse.

Herein diuers parcels of instruction mentioned in the former verse are specified. First, these parables serue vnto the renewing and lightning of the mind, which here is meant by *vnderstanding*. Secondly, they teach *Iustice*, whereby is giuen to euery one that which is his due. Thirdly, they teach also *Iudgement*, whereby the streight rule of Gods word, and his exact Law is in euery point and action obserued. Finally, they teach all *Equitie*, whereby "*whatsoeuer things are true, whatsoeuer comely, whatsoeuer iust, whatsoeuer holie, whatsoeuer acceptable, whatsoeuer of good report, of any praise or any vertue*, are thought on, practized and followed after,

* Philip. 4. 8.

4 *To giue vnto the simple * sharpenesse of*

* or vvarines. * or vvittines.

wit, [and] to the child knowledge and* discretion.

*or vvittines.

That wisedom, which was spoken of him in the second verse, is now in this diuided into certain branches, as namely into *sharpenes of wit, knowledge and discretion. The simple*, by whom they are vnderstood, who are rude and heedlesse in their dealing, shall by the parables of this booke attaine vnto *sharpenes of wit, or warines*, that is to say, not onely a quick conceit, or good capacitie, but a forecast in foreseeing of dangers, and preuenting of harmes. For, these prouerbs haue the nature and effect of the whole word of God, whereof they are a part, which as the Prophet Dauid affirmeth, giueth wisedom vnto the simple. Againe, that *child*, or childish person, who wanteth experience or staiednes, or who is a nouice, as it were, in vnderstanding, shall by learning the diuine sentences written in this booke, not only come vnto *knowledge*, or a perceiuing of trueth and error, but vnto *discretion*, or soundnes in iudgement, and staiednes in affection. For, as the fountaine of the whole word of God, maketh those, that are exercised therein, *more learned then their teachers, and more prudent then their elders: so these sacred Prouerbes, as riuers flowing therefrom, haue the same soueraigne vertue, and worke the selfe same holesome effect.

*Psalm. 119. 99.

5 *A wiseman shall heare, and increase in learning, and a man of vnderstanding, shall attaine vnto wise counsailes.*

Herein is further declared, that the sentences of this book will be profitable, not onely to the vnlearned, but to the learned. *The wise man*, or he, who alreadie hath some good knowledge in spirituall and holie things, shall by the helpe of these parables see into diuine mysteries more fully, then euer he did. Againe, *a man of vnderstanding*, or a profound clerk, who

who is singularlie well seene in the Scriptures, shall by these Prouerbs be more furnished, then euer he was, with skill and cunning.

6 * *To teach a parable and an eloquent speach, the words of the wise, and their darke sayings.*

* or to vnderstand.

Salomon now declareth herein, what he meaneth by the words of *prudence* mentioned in the second verse of this Chapter, for they are by him diuided into fower kindes. First, *a parable*, or a common prouerbe, secondly, *an eloquent speach*, or a fine description of a matter, thirdly, *the words of the wise*, or choise termes full of art and learning, last of all, *their dark sayings*, or hard and obscure riddles, which shadow or couer some secret meaning. The Prophet * Habacuk describing in his prophesie, the vnsatiable couetousnes of the Babylonians, who had preied vpon all the Nations of the world, doth threaten those greedie cormorants, that the people, whom they had deuoured, should take vp against them a parable, an eloquent speach, and dark sayings. By which place of scripture it appeareth, that three of these words do differ one from the other, albeit not simplie, yet at the least in some respect. Now besides these three sorts of choise and pickt sentences, this our authour in the * booke of the Preacher maketh mention of *the words of the wise*, which he affirmeth to be as goades, and as nailes that are fastened. Whereby it is further manifest, that euen those fower termes, to wit: *a parable, an eloquent speach, the words of the wise, and their dark sayings*, are to be distinguished the one from the other. But howsoeuer it is, (not to stand too curiously on the scanning of the difference of words) it is euident, that the fruit of this booke will be exceeding great, seeing the diligent reader or hearer thereof, shall thereby be enabled to pierce into the meaning of most excellent instructions, which are

* *Hab.* 2. 6.

* *Ecclesiastes* 12. 13.

able to build vp a man in faith and obedience.

The feare of God.

7 *The feare of God is the beginning of knowledge: [but] wisedome and instruction fooles despise.*

Salomon hauing declared the vse of this booke sheweth now the summe or chiefe point of the matter therin contained, and laboureth to stirre vp euerie one to harken diligently to the particular precepts thereof. The word of God, which teacheth and engendreth a reuerent awe of the Lord, is here (as elſe where in the* scripture) called the feare of god. It is said to be the *beginning of knowledge*, because no art or doctrine, sauing this onelie can bring a man to eternall life. For this cause Moses speaketh thus to the children of Israell in the booke of* Deuteronomie, *you shall keepe and do these statutes; for this is your wisedom and your prudence, before the eyes of the people, who hearing all these statutes will say, onely this great nation is a wise and vnderstanding people.* Neuertheless, howsoeuer indeed, the doctrine of Gods woord is the flower of all knowledge which is in the world: yet (as is added in the latter part of this verse) *wisedom and instruction fooles despise*, for they neglect and refuse wise counsaile giuen them, concerning the chusing of that, which is good, and reiect all warning, whereby they are admonished to shun that, which is euill.

**Psal. 19.10.*

**Deut. 4.6.*

Obedience vnto the counsell of parents.

8 *My sonne, heare the instruction of thy father, and forsake thou not the doctrine of thy mother.*

9 *For they shall be a comely ornament vnto thine head, and a chayne vnto thy necke.*

After that Salomon hath declared what is the chiefe point of knowledge, he commeth now to exhort children to obey and regard the admonitions of their parents, whereby they may most readily attain

attaine vnto true wisedom. He most louingly calleth euery one, to whom he speaketh, *his sonne*, to shew that with a fatherly affection he desireth and seeketh the saluation of all. Furthermore (saith he) *heare the instruction of thy father*, as if he should haue said, inasmuch as instruction is the meanes, whereby wisedome is attayned, (for none is borne wise) children are before all things to harken vnto counsell, but especiallie to the aduise of their parents, as those, who most naturallie tender, and most hartilie wish their welfare, and weldoing. But it is the part of children, not only to harken to the aduise of their fathers and mothers, but not to forsake the same, either for the seducing of sinners, or for any other cause whatsoeuer. For if that, which is planted by the father, or mother, be rooted out by Sathan or his instruments, or if that, which is receiued by hearing, is not retayned in a good conscience, or a constant heart vnto the end, all is to no purpose. Now to the end that children may be brought to regard and keepe their parents admonitions, Salomon in the next verse declareth the fruit, which they shall reape by their obedience: *For* (saith he) *they shall be a comely ornament vnto thine head, and a chayne vnto thy necke*, That is to say, as iewels and gay apparell greatly adorne and set out those, that therwith are arrayed and decked: so thy parents instructions by thee obeyed, shall grace and bewtifie thine heart and life, in such sort, as that thou shalt seeme amiable both vnto God and man. For by the outward ornaments of comelie attire, and of a chayne, long life, a good name, honour, wealth, the fauour of good men, and of God himself, yea, eternall glorie and happines are shadowed out, whereunto obedient children attaine, partlie in this world, partlie in the world to come.

10 *My sonne, if sinners intise thee, consent thou not.* *Seducers are to be auoided.*

As parents are to be heard, so seducers are to be

auoided, by whom great danger ariseth, especiallie to those, that are yong, who are not onely void of experience, but naturally prone vnto euill. For such, as go about to seduce, are wont to draw youth from those good things, which they haue bin taught at home. Wherefore, after that children haue bin exhorted in the former verses to honour their parents, they are now verie fitlie disswaded from following of euill companie and wicked counsaile. Indeed all men are transgressors of the Lawes of almightie God, but by the name of *sinners* in this place, notorious offendors: as for example, theeues and robbers are vnderstood. If then (saith the wise king) either any in generall, that are set on mischiefe, or such in particular, as vse to lie in waite for a purse by the high waies, intise or allure thee by flattering speeches, or faire promises; *consent thou not*, yeeld not to their temptations, but resist them. There is no admonition more needfull for youth then this, yea it is verie necessary euen for those children, who are best disposed, vnto whom oftentimes it falleth out, that albeit they haue bin well brought vp by their parents from the cradle, or are well inclined of their owne naturall disposition, yet if at any time they light into the companie or acquaintance of lewde persons, they are led aside to do that which is euill, and to commit all maner of wickednes. Many a good mans sonne hath bin cast away at this rocke for the which cause it is the more carefullie to be shunned, especially when the spirit of God by the pen of the wisest instructor, that euer wrote, giueth warning thereof.

Theft or Robberie.

11 *If they shall say, come with vs, let vs lie in waite for blood, let vs freelie hide our selues against the innocent:*

12 *We shall swallow them vp aliue, as the graue, and whole as they that go downe into the*

the pit:

13 *We shall find all pretious substance, [and] fill our houses with spoiles:*

14 *Thou shalt cast thy lot amongst vs, there shall be one purse amongst vs all:*

15 *My sonne, walke not in the same way with them, draw backe thy foote from their path.*

Salomon in the person of a carefull father, counsaileth the yong man herein to take heed of being seduced by the intising speeches and allurements of those, who make no conscience to steale or rob by the high way. To this end he first bringeth in these theeues or robbers, making as it were an oration to the simple yong man: secondly, in the last of these verses, he exhorteth him, though he heare their wordes, not to follow their deedes, nor to enter into their companie. *If they shall say, come with vs, let vs lie in waite for bloud, let vs freely hide our selues against the innocent, we shall swallow them vp aliue, as the graue, and whole, as they that go downe into the pit, &c.* In these verses the robbers preuenting the obiection of danger, which the yong man might make, declare vnto him, the course, which they meane to take in spoyling trauelors of their goodes and liues. They tell him first of all, that they will not openlie murder the passenger, but lurke in some bush or corner for such an intent, so that carrying the matter closely, they shall neuer be called into question. Thus by breeding in him hope of lying hid, or escaping punishment, they goe about to draw him into their league, and to make him one of their deuillish fraternitie. Secondly, they shew how sure they are to meete with the prey, affirming that inasmuch as they are many and mightie, they will vndoubtedly take the passengers, and hold them fast inough for making hue and crie after them. For they compare

themſelues to the graue & pit, which conſume and incloſe thoſe perſons or things, which are put or fall therinto. Wherefore, the theeues verie arrogantlie boaſt, that they will bind and ſpoile thoſe that trauaile by the high way, ſwallowing them, though they be not dead, but aliue, and deuouring them, albeit they neither are wounded nor lame, but ſound of their limmes. *We ſhall get all pretious ſubſtance, we ſhall fill our houſes with ſpoiles, thou ſhalt caſt thy lot amongſt vs, there ſhall be one purſe amongſt vs all, &c.* In theſe ſpeeches profit is propounded, as a lure, to draw the yong man to theft and murther. The ſenſe of the former of theſe two verſes is, that by the courſe before ſpoken of, a rich bootie, and great ſtore of money, of iewels, and ſuch like treaſures may be attained, and ſhall certainlie be gotten. In the fourteenth verſe an obiection is preuented, which the yong man may make, who may think or ſay, that peraduenture he ſhall take aſmuch paines as other, but find leſſe gaines then they, ſeeing it is to be feared, that ſuch as are his maſters in this trade, and captaines in miſchiefe, will challenge the greateſt part vnto themſelues, or deale vniuſtly and vnequally with him. Vnto this doubt and ſecret obiection the intiſing robbers anſwere to this effect. Albeit we (ô yong man) who perſwade thee to ioyne with vs in taking a purſe as captaines or maſters in this craft, may by a kind of right challenge to our ſelues the greater part of the ſpoiles: yet when we come to diuide it, we will ſuffer thee to caſt in thy lot amongſt vs, that thereby thou maiſt draw out ſuch a portion, as it ſhall giue or aſſigne thee, be it neuer ſo great a one. Now to this end (mates and fellowes all) let euery one of vs bring that, which we ſhall take from the trauellers, vnto one common bag, out of which it being afterward drawen, ſhall by lot be parted amongſt vs all. *My ſonne, walke not in the ſame way with them, draw back thy foote from their path*; Wheras

the

the robbers in the beginning of their oration said to the yong man, *come with vs*, the wise father here chargeth thee quite contrarie, saying, *walk not in the same way with them.* The effect of Salomons admonition is, that the yong man is not in any case to keepe these seducers companie, but rather to renounce their acquaintance, and to haue no liking of them, nor dealing with them.

16 *For with their feete they runne vnto mischiefe, and make hast to shed bloud.* See Esay 59. 7.

The wise father in this verse dissuadeth his sonne from the companie of wicked robbers, by a reason taken from the mischieuousnes of their minds, which he layeth open. When he saith, that *with their feete they runne vnto mischiefe*, he declareth vnto the yong man, that as theeues and robbers go about to inrich themselues, so they dō not this without the harming of other, whom they spoile of their goods, and put in feare of their liues. Nay, that which is more, and which nature most abhorreth, *they make hast to shed bloud*, and forslow no time to commit murther. Who would not now auoid the companie of such detestable villanies, who not only themselues commit that crime, but counsaile other therunto? which causeth the earth to crie for vengeance, which the Magistrate is according to Gods commandement to punish with death without shewing mercie, and to conclude, which nature it selfe doth detest aboue all other.

17 *Because the net is spread in vaine before the eyes of euery foule:*

18 *Therefore they lie in waite for their bloud, they hide themselues priuilie for their liues.*

19 *Such are the waies of euery one who is greedie of gaine, he would take away the life*

of

of the owners thereof.

In theſe his laſt ſpeeches the godlie father diſcouereth vnto his ſonne, the reaſon, why the robbers will not openlie be ſeene, but lurke in corners. He reſembleth them not only to foulers, but to cunning and skilfull foulers, who are carefull in hiding their traines and nets, that they may not be eſpied of the birds: for the net is ſpread in vaine before the eyes of euerie foule. An heathen Poet obſerued thus much, and could ſay:

From nets, the which too open lie,
The warie bird away doth flie.

Now if the foules of the aire haue this wit by the inſtinct of nature to feare and ſhun the ſnares, which they ſuſpect and perceiue; much more then haue men this reaſon and vnderſtanding, to preuent open miſchiefes, and to eſcape manifeſt dangers. Hence then it commeth to paſſe, that euen as bird-catchers are wont to vſe ſecret net-laying; becauſe if they ſhould openly ſpread their ſnares or gins in the ſight of the wilie foules, their labour ſhould be in vaine: ſo craftie money-catchers and theeues, do therefore lurke in corners for bloud, becauſe otherwiſe, if they ſhould be ſeene, they ſhould eaſilie be auoided, and fruſtrated of their purpoſe. This compariſon of hunting is not onely vſed here in this ſenſe, but in other places of the Scripture. For the Prophet Micha complaining of the generall corruption of all ſorts of people in his time, ſpeaketh thus. *All that are, lie in waite for bloud, euery one hunteth his neighbour with a net.* In this kind of hunting, (if with the beſt writers I am not deceiued) was Nimrod mighty before the Lord. Of ſuch hunters and foulers Ieremie complaineth alſo, when he ſaith. *Mine enemies do euen hunt me as a bird vndeſeruedly, they caſt my life into the pit, and fling ſtones at me.* Wherefore as it followeth, *ſuch are the vvaies of euery one, who is greedie of gaine, he would take away the life of the owners thereof.*

Micha 7. 2.

Lament, 3. 52. 53.

thereof. Wherein (as I take it, neither onely I, but ſome writers of ſingular good iudgement) the application of the former ſimilitude is contained. The ſumme of this ſpeach is, that ſuch is the courſe of all ſuch couetous robbers, that they are readie to take away a mans life, to haue his goods. For, whereas they know they cannot lie hide, nor take away the rich mans goods, if they let him eſcape with his life, they muſt for their owne ſafetie, and for the obtayning of the prey, as it were euen of neceſſitie ſhed his bloud.

20 *Wiſedome crieth without, ſhee lifteth vp hir voice in the ſtreets:*

21 *Shee calleth on the top of the aſſemblies, ſhee vttereth hir voice at the entries of the gates, in euery Citie,* [*ſaying:*]

After that Salomon hath brought in a godlie father, warning and inſtructing his ſonnes, now he raiſeth vp as it were a matron or queene mother, prouoking hir children vnto vertue. Becauſe he ſpeaketh of perfect wiſedome, which excelleth in the higheſt degree, therfore in the originall text, he calleth hir wiſdomes in the plurall number, according to the Hebrew phraſe. Indeed there is but one wiſdome in regard of the authour and fountaine of all knowledge, who is Ieſus Chriſt the perſonal wiſdom of his father, but in regard of the meanes and inſtruments, which this eternall wiſdom vſeth to lighten men by, wiſdom is manifold, and as it were ſeuerall wiſdomes are in ſundrie places, euen in the fieldes, in the ſtreetes, in the churches, in the iudgement ſeates of the Citie, for what corner or countrey is there, wherein the light of trueth ſhineth not, or is not reuealed, either by Gods meſſengers, creatures, operations, or inſpirations? But whereas it skilleth much after what maner ſpeeches are deliuered, it is worthie the obſeruing, that theſe wiſdomes well ſeen

in musicall harmonie, or muses so full of heauenlie wisdom, are said to crie, and to lift vp their voices. For do they publish the will of God vnto vs after the maner of criers, who make proclamation? do they lift vp their voices as trumpets, to tell vs of our transgressions? do they vtter their wordes after the maner of Orators, to perswade vs vnto the practize of all sorts of vertues? finallie, do they sing as the Leuites of Israell, to affect vs with the feeling of matters spirituall? and do we like deafe adders stop our eares at the voice of the charmers, charme they neuer so wiselie? or are we so fast a sleep in our sins, that no noises can awaken vs out of the same? Truly then we are like vnto those froward children, of whom our Sauiour speaketh in the Gospell, who sitting in the market place, behaue themselues so sullenly, that their companions crie out vnto them and say, *We haue piped vnto you, but ye haue not daunced; we haue mourned vnto you, but ye haue not wept.* Luk. 7. 32.

22 *How long (ô ye simple ones) will ye loue simplicitie, and scorners delite in scorning, and fooles hate knowledge?*

Now wisdom beginneth hir oration vnto mortall men, whom first of all in these words shee roundlie reproueth. The obstinacie of men is reproued in this question, *How long?* for this briefe demaund is thus much in effect, as if wisdom had said in larger speeches. *O yee mortall men, how long will yee loue vanitie, and follow after leasing?* will ye not only greeuouslie sinne, but continue in iniquity? will ye spend so manie daies, yea monethes, yea yeares, in the transitorie pleasures of this world? Finallie, will ye alwaies abuse my patience, and neuer profit by the meanes of your conuersion? The vices, wherein wisdom complayneth, that mortall men so long continue, are these three in number: first their *loue of simplicitie*, secondly, their *delite in scorning*, and thirdly,

ly, their *hating of knowledge*. They are called *simple ones*, who offend of ignorance and frailtie. Such are *scorners*, who continue in euill, and make but a mock of sinne. To conclude, all *hate knowledge*, that care not for it, but rather despise it, and rage against it.

23 *Turne you at my correction, behold I will poure out my spirit vnto you, I will make knowen my wordes vnto you.*

From reproouing, wisdome commeth to exhorting, stirring men vp partlie to cease from doing euill, and partlie to follow after that, which is good. For whereas shee calleth them to turne at hir correction, shee willeth them to returne from vice to vertue, and from sinne to grace. On the other side, whereas wisdom saith, *Shee will poure out hir spirit, and make knowen hir vvordes*, shee promiseth to send the holie Ghost into the harts of those, that harken to hir, and to lighten their mindes with heauenlie knowledge by the preaching of the word. Thus as the Prophet speaketh in the Psalme. *The secret of the Lord is with those, that feare him, and his couenant to be a witnesse vnto them.* Psal. 25. 14.

24 *Forasmuch as I call, but ye refuse, I stretch out mine hand, but none regardeth:*

25 *But ye withdraw your selues from all my counsaile, and yeeld not vnto my correction,*

26 *I will also laugh at your * destruction, and mocke when your feare commeth,* * or calamity.

27 *When your feare commeth like an horrible desolation, and your destruction approcheth as a whirlwind, when affliction and anguish shall come vpon you:*

28 *Then they shall call vnto me, but I will not heare, they shall seeke me earlie, but they shall*

shall not find me:

29 *Because they haue hated knowledge, and not chosen the feare of the Lord.*

30 *Nor yeelded vnto my counsaile, but despised all my correction.*

31 *Thus shall they eate the fruit of their owne waie, and be filled with their owne wicked deuises.*

32 *For ease slayeth the foolish, and the prosperitie of fooles destroieth them.*

33 *But he that harkeneth vnto me, shall dwell securely, and be quiet from feare of euill.*

Hitherto we haue heard how wisdom hath reproued and exhorted mortall men. Now in these verses we are to consider, how shee vpbraideth and threatneth them. First, shee obiecteth vnto them their refusing to come at hir call and beck, in these wordes, *For asmuch as I call, and ye refuse, I stretch out myne hand, and none regardeth.* The benefit of calling men by Gods word is exceeding great; for God dealeth not thus with all people, neither haue the heathen knowledge of his law. It is an honour to be inuited to the feast of an earthlie Prince: how much more to be bidden vnto the banquet of the king of kings? And as the desiring of any to dinner or supper is a signe of loue and good will in him, that offreth this curtesie: so it is a point of great vngentlenes and sullennes, for a man without iust cause to refuse so kind a profer: for in so doing, he sheweth that he maketh none accompt at all of him, who not onely hath borne toward him a louing affection: but made declaration thereof in some sort, and gone about to seale it, by certain pawnes and pledges of friendship: yea, that which is yet more, he causeth him to loose the cost, which he hath bestowed about prouision

and

and intertainment, and his messengers to loose their speech, and their paines and trauaile. Wherfore the wise stand in this case so affected, that neither they can abide to be said nay, when they call their neighbours or friends to eate and drink with them, neither yet will lightly say nay themselues, when they are by any of their acquaintance requested home to their houses, thinking it a contempt to be denied, when they seek to make other partakers of the good things, which they possesse and prouide, and a fault to denie, when they are spoken vnto to tast the sweetnesse not so much of a table well furnished, as of amitie, and of a friend well affected. Now then when as those, that are bidden to the kingdom of God, desire to be held excused, some pleading one thing, some another, how can this be but a great sinne? But when God shall not onely call with his voice, but all day long stretch out his hand to a rebellious people, continuing his word preached with all meanes thereunto appertaining, as the grace offred in this respect is doubled: so the sinne of not profiting therby is trebled and mightilie increased. And yet neuertheless many there are, who neither regard the Lords word, nor his works, yea, and *who withdraw themselues from all his counsaile, and yeeld not vnto his correction*. For though the Lord by his counsaile instruct them to chuse that, which is good, and by his correction warne them to take heed of euill: yet they remaine impenitent, and disobedient; for they are like to stubborne children, who neither care for their fathers aduise, nor stripes. Such were the inhabitants of Chorazim, of Bethsaida, yea, and of Ierusalem, among whom manie good doctrines were taught, and manie strange miracles wrought, but they no whit the better. Certainlie the Lord will not suffer by any meanes this contempt of his iudgements to be vnpunished, nay, he will most seuerelie reuenge it, as appeareth by the wordes following,

Matth. 22. 2.

Luke 10. 13.

I will also laugh at your destruction, and mock when your feare commeth. There is not in the Lord any such affection or disposition of laughing or mocking, as is in man, but when in the course of his prouidence he so worketh, that he leaueth the wicked in their miseries, or maketh them a mocking stock to the world; he is said in the Scripture to scorne, or to haue them in derision, because he dealeth as a man, which scorneth. Now we know, that if no man visite him, who is in aduersitie, the afflicted person taketh it heauilie: But if any shall reioice at his trouble, this is a double corsey to him. O then when the Lord himselfe shall not onelie not visite, but deride the wicked in the time of their calamities, must not this needes be vnto them a state as hard to be borne as hell it selfe? Surelie it must needes be a thing intollerable, especiallie considering that their feare commeth like an horrible desolation, *and their destruction approcheth as a whirlwind.* For although the Lord should not laugh at the wicked being in a most wofull plight and condition: yet should they haue sufficient cause to weepe, and to shed euen teares of bloud, if it were possible. For first, (alas; but why do I pittie the impenitent, whom the Lord iustlie scorneth) desolation shall strip and spoile them of all their comforts, ornaments, possessions and inheritances: for if not in this world, yet in the world to come, they shall be depriued of all good things. Secondly, euen as the wind doth blow the dust or chaffe hither and thither, or as the whirlwind doth sodainly throw downe mightie trees and buildings: so some sodain iudgment shall driue the vnrepentant sinners into the graue and into hell fire. The day of the Lord shall come vpon them as a thiefe in the night, or as trauaile on a woman with child, which seazeth vpon hir sodainlie, sometimes when she is a sleepe, sometimes when she is at meat, sometimes when she is least fearfull, yea, and sometimes when she is most

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ioyfull. Last of all (as followeth in the next wordes) *affliction and anguish shall come vpon the vvicked*, for the pains of the bodie and terrours of the mind shall wring and sting them here, while they liue in this world, and when they are departed, the chaines of darknesse and torments of hell shall vexe and plague them euen for euer and euer. It may be, that these wretches, when they feele such vnspeakable miseries, will beg some crum of the Lordes mercie, as Diues requested a drop of water at Abrahams handes; or will crie to Christ for comfort, as Esau howled vnto Isaac for a blessing: But what saith the Lord, or what saith the heauenlie wisdome of God Christ Iesus? *Then shall they call vnto me, but I vvill not heare, they shall seek me earlie, but they shall not find me*. This is a sore iudgement, that God will not heare the prayers of vnrepentant sinners, when they are in miserie: For when the afflicted are forsaken by men, this onelie refuge they haue, that they may pray to God, wherin if they find no comfort or help, how wretched is their estate? It may be here obiected, that God sometimes graunteth the desires of the wicked, and deliuereth them out of trouble, when they crie vnto him. This is true indeed, but when once the time of their vtter ruine, and of the fulnesse of Gods wrath commeth, then all their supplications and teares are vaine: yea, though they seeke the Lord earlie, and rise betimes to find him out, yet all their labour and trauaile shall be lost. A reason, why these wicked people shall not be heard in their miseries, is rendred in the verses following, which shew, what wrongs and iniuries they haue done to wisdom: for it is said, *that they haue hated knowledge, and not chosen the feare of the Lord, nor yeelded vnto hir counsaile, but despised all hir correction*. A great fault it is euen to hate that knowledge, whereby God and Christ is made manifest: for this is eternall life to know the father to be the true God, and him who m

he hath ſent, Ieſus Chriſt. Now this knowledge ſpringeth from the feare and the word of God, which before hath bin affirmed to be the beginning of wiſdom. Wherefore, when men make no accompt of the feare of the Lord, this is another grieuous ſinne of theirs. But to refuſe or reiect that good counſaile of God, whereby he declareth to men the meanes of their welfare and ſaluation, or perſwadeth them thereunto, is yet an higher degree as it were of rebellion. Onelie the deſpiſing of all correction, (which is the laſt fault here rehearſed,) is more hainous & vnpardonable then all the former offences, inaſmuch as it is a ſigne of an obſtinate and reprobate hart, not to be mollified or vanquiſhed with any rebukes or puniſhments. No maruell then, if wiſdome iuſtifying hir ſeueritie to all the world, do in the next verſe euen triumph ouer hir enemies in theſe words, *Thus ſhall they eate the fruit of their owne vvay, and be filled with their owne wicked deuiſes*: As if ſhee ſhould haue ſaid, this is the golden harueſt of the wicked, that as they ſow to the fleſh, ſo they ſhall reap of the fleſh corruption: yea, this is alſo their cup or portion, that they ſhall not only be puniſhed, but be made drunk as it were with the plagues of the Lord, which for their manifold miſdeedes ſhall fall vpon them in great abundance. Theſe euils properly or principally come not vpon the wicked from the Lord, but originallie ſpring from themſelues, as wiſdom teſtifyeth in the concluſion of hir ſpeech: for, ſaith ſhe, *caſe*, or as ſome tranſlate, *frowardneſſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them*. The roote of all ſinne, yea, of the vtter ruine of all ſinners is their delite in iniquitie, increaſed by hope of impunitie, and by inioying of proſperitie for the time. The trueth hereof may appeare in that, *Jeremie* 48. 11. which the Prophet Ieremie ſpeaketh of *Moab*. For, ſaith he, *Moab is at reſt, from hir youth, and is ſetled vpon hir dregs, neither is powred from veſſell to veſſell,*

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and hath not gon into captiuitie, wherefore her sauour remayneth in hir, and hir sent is not changed: for this cause the dayes will come (saith the Lord) when I will send strangers against hir, which shall deale strangelie with hir, and shall emptie hir vessels, and scatter hir bottels. By which borrowed speeches the Lord meaneth, that he will bring his iudgements on the people of Moab, and by toming and rolling them vp and downe, draw them to humilitie. To conclude, on the contrarie side saith wisdome in the shutting vp and pawsing of hir excellent oration, *but he, who harkeneth to me, shall dwell safely and be quiet from feare of euill:* As if shee should haue said in larger speach, that person, which obeyeth my precepts, and putteth my counsailes in practise, shall not onely be safe from calamities, and heauie iudgements, but euen free from the dread of euill, wherewith to be shaken is oftentimes verie grieuous: for indeed the godlie not being guiltie to them selues of grieuous crimes, or at least being assured of the remission of all their sinnes through Christ, haue peace with God, and are secure in the midst of great dangers and troubles oftentimes. This promise then in this place is all one with that in Leuiticus, where the Lord speaketh thus to the obseruers of his Lawes, you shall eate your bread euen vnto fulnesse, & dwel securelie in the land. Be it so, that some fits of feare, like grudgings of an ague, in the midst of firie temptation, begin sometimes to cause the faithfull to quake a little, yet the grace of Gods spirit will so driue them out in time, and put them all to flight in such manner in the end, that in stead of timorousnes, stoutnes; of vnquietnes, peace; of bashfulnes, bouldnes; of shrinking, triumphing will arise. O the valiant courage and vnterrified heart of the christian knight and spirituall champion, who is furnished with the whole armour of God, spoken of in the Epistle to the Ephesians, and fighteth vnder the banner

Leuit. 26. 3. 4.

of diuine wisdom his renowmed Ladie and Mistresse; for certainlie he resteth in the secret of the highest, and lodgeth in the shadow of the Almightie, who saith vnto the Lord, thou art my refuge, and my fortresse, my God, in whom I put myne affiance. What euill or instrument of death and destruction is there then, whereof the faithfull man hath cause to be afraid? The priuie practises of Sathan, or his instruments, need not any whit at all to trouble his mind, seeing God aboue will safely preserue him from the snare of the hunter, or craftie and cruell pursuer. As for the troublesome speach of the slaunderer or accuser (for so I take the meaning of the Prophet with the Greek translators, and the old Latine interpreter) he need not be mooued therewithal, seeing also he shalbe deliuered from the scourge of the tongue. Now so strong and large is the wing of our heauenlie wisdom, and so broad and inuincible is the shield of faith, wherby hold is laid on hir, that no messenger of death, be he neuer so terrible, no weapon of destruction, be it neuer so sharpe, like an arrow or dart, no pestilence, be it neuer so infectious, no disease be it neuer so dangerous: finallie no euill neuer so pernitious, at what time soeuer it shalbe stirring, shalbe able to hurt the righteous and innocent person, so that he hath no cause therewith to be affrighted. For though infinite millions of other people fall by famine, sword, pestilence, or other euils round about, yet the godlie shalbe preserued aliue, if neede require: for they shalbe left as gods witnesses to behold the iust vengeance of the Lord vpon the wicked: Euen as the Israelites saw the Egyptians with their eyes drowned in the red sea: for when they make God their refuge, & the highest their defense citie, no euill shall touch them, no, nor enter into their familie, to the hurting of their children and seruants, or harming of their house and possessions. Yea moreouer, as mothers or nurses carie their lit-

Psalm.91.

infant

infants in their hands, and keep them from falling: so the Lords holie Angels shall preserue the faithfull in their iournies and outgoings in such sort, as that they shall receiue no hurt in the way, wherein they walk, the verie stones of the street being in peace with them, and no more willing to hurt them, then one louing friend is to hurt another. Neither onelie shall the godlie not be hurt with euils, but euen triumph ouer all euils, treading downe and subduing by faith the lions and the dragons, according as we read, that all sorts of wild beasts were so subiect to Noah, as to enter with him into the Ark; and that both Sampson ouercame a lion, and Dauid a lion, and a beare; and to conclude that Paul shooke a viper off from his hand without receiuing any harme, and fought with beastes at Ephesus, who could not ouercome him. But moreouer and besides that, the true worshippers of God shall thus be more then conquerers in Christ ouer all euils, they shall also be partakers of most excellent good things, inasmuch as they loue God vnfainedlie, and know him truelie. For (howsoeuer the wicked shall crie, and wisdome will not heare) yet when they shall call, shee will harken, and be with them in affliction, and deliuer them, and honour them, yea, shee will graunt them in this life long daies, and good, and in the world to come, eternall glorie and happinesse. But remembring my selfe, I must returne to expound the Prouerbs, and leaue paraphrasing on this psalme, wherinto I was led by treading in the steps of Salomon, who in his writings followeth often his fathers footing, and whose sentences commonly accord verie iustlie with the instructions of that golden booke of the praises of God, for so is the title thereof in the Hebrew text.

The meanes of attayning to the feare of the Lord.

1 *My sonne, if thou wilt receiue my sayings, and hide my commandements within thee,*

2 *If listening [with] thine eares vnto wisedome, thou wilt incline thine hart vnto vnderstanding,*

3 *Yea, moreouer, if thou calleſt after prudence, & liftest vp thy voice to vnderſtanding,*

4 *If thou ſhalt ſeeke hir as ſiluer, and ſearch for hir as for hidden treaſures:*

5 *Then thou ſhalt vnderſtand the feare of God, and obtaine the knowledge of God.*

6 *For the Lord giueth wiſdome, out of his mouth knowledge and vnderſtanding [proceedeth]*

7 *He hath laid vp true ſubſtance for the righteous, and a ſhield for them, who walke vprightlie,*

8 *Obſerving the pathes of equitie: and [to conclude] he preſerueth the way of his holie ones:*

9 *Then ſhalt thou vnderſtand iuſtice, and iudgement, and equitie, and euery good path,*

10 *When wiſdom ſhal enter into thine heart, and knowledge be pleaſant to thy ſoule.*

THe wiſe king in theſe verſes ſheweth his ſonne, both by what meanes he may attaine vnto wiſdome, and what fruits he ſhall reap by wiſdom once attayned, ſetting downe two ſorts of good things, which thereby he ſhall receiue: the one the grace of fearing and knowing God; the other the grace of obe-

obedience to his will. Sixe meanes there are here ſpecified, (if I am not deceiued) of attayning vnto wiſdom: The firſt is, the admitting of wiſdomes ſpeeches, for it is ſaid, *If thou vvilt receiue my ſayings*; Euen as therfore a man willinglie taketh his friends gift with his hand, ſo muſt we be readie and prepared to intertaine the teachers and doctrine of Gods word. The ſecond is, committing of good inſtructions to memorie, as appeareth in that it is further added, *and hide my commandements vvithin thee.* Wherefore as we vſe to lay vp our treaſures ſafelie in the ground, or to keep our iewels vnder locke and key, ſo we muſt not let good leſſons ſlip out of our mind, but keep them ſtedfaſtlie, and firmelie in our remembrance. The third is, liſtening with the eares into wiſdom: Diuers heare the word of God, but with ſuch careleſſe, and drowſie eares, that it is in at the one eare (as we ſay) and out at the other: Hereby it commeth to paſſe, that through the negligence of the hearer, the labour and doctrine of the ſpeaker is commonly loſt. Euen as therfore worldlings, when the heare of ſome good bargaine, harken verie diligentlie, or as they, who think that one ſpeaketh of them, put their eares near to him, that ſpeaketh: ſo if we will profit by heauenly doctrines, we muſt liſten to them verie attentiuelie. The fourth is, *if thou wilt incline thine heart to vnderſtanding*: All the religion of hypocrites is commonly outward, as outward going to the church, outward hearing, & outward ſpeaking: but they, that heare the word of God aright, haue an earneſt deſire vnto it, and bend their wits vpon it. For as the ground, which receiueth the ſeed, and hath ſome good heart in it, bringeth forth fruits: ſo that perſon, which inwardlie receiueth and regardeth heauenlie doctrine, profiteth thereby. The fift is praier, or an earneſt begging of wiſedom at Gods hand: *yea moreouer, if thou calleſt after prudence, and lifteſt vp thy voice to vnderſtanding.* For aske (ſaith

Math. 6. 33.
Iames 1. 5.

(ſaith our Sauiour) *and ye ſhall haue, ſeek and ye ſhall find.* And *if any want wiſdom,* (ſaith Iames) *let him aske it of God, who giueth to all franklie, and vpbraideth none.* The ſixt and laſt is, labour and diligence, yea, ſuch induſtrie and paines taking, as worldlings vſe, to attaine money and treaſure: For it is ſaid, *If thou ſhalt ſeek hir, as ſiluer, and ſearch for hir, as for hidden treaſures*: Inaſmuch, as heauenlie riches far ſurpaſſe earthly, the Lord might haue required inſtlie of his children, euen greater paines in ſeeking after wiſedom, then worldlings vſe to take for the attayning of wealth. But herein appeareth the mercie of our God, that if we labour for graces, but as earthly people do for riches, we ſhalbe indued therewithall. Neuertheleſſe, where is that Chriſtian, who ſo egerlie followeth after the kingdom of God, and the righteouſneſſe therof (that peereleſſe pearle) as merchants ſeek for treaſures? who for the ſame run into the fartheſt parts of the world, with danger of their liues; or as common artificers follow their trades, who labour night and day, in heat and cold, to earne a litle of the muck of this world. And yet great is the gaine of godlines, and of heauenly wiſdom, which if thou haſt once obtained, *then thou ſhalt vnderſtand the feare of God, and obtaine the knowledge of God*: For thou ſhalt be indued with ſuch holineſſe and pietie, that both thou ſhalt reuerence and honor him, as thy king and iudge, and haue ſuch an inſight into his nature and will, that thou ſhalt be able to know and beleeue how he is diſpoſed in himſelfe, and how he ſtandeth affected vnto thee in Chriſt: *For the Lord giueth wiſdom, out of his mouth knowledge and vnderſtanding proceedeth, he hath laid vp true ſubſtance for the righteous, and a ſhield for them, that walk vprightly, obſeruing the pathes of equitie: and to conclude, he preſerueth the way of his holie ones.* As there is great cauſe to pray to God for wiſedom: ſo we are not to doubt but we ſhall haue it, if we aske it. For as Iames alſo teſtifieth

Colloſ 3.10.
*Epheſ.*1.17.
Iames 1.17.

teſtifieth, *Euery good giuing, and euery perfect gift is from aboue, deſcending from the father of light, vvho according to his vvill hath begotten vs by the vvoord of truth*: wherfore, the Lord doth not onely giue knowledge to his worſhippers, but *true ſubſtance*, euen euery good thing here, & an induring ſubſtance and inheritance in heauen: For how manie good things hath the Lord treaſured vp for thoſe, that leue him, as the Prophet ſpeaketh? Certainlie, he hath not onely laid vp for the righteous, an infinite heap of excellent good things, but weapons of defence againſt euils, and armour (as it were) againſt the day of warre. O that the pretious ſentence of the Prophet Dauid in the pſalme, where he ſaith, that *the Lord is the Sunne, and a buckler*, were written not there onely, but in euery one of our hearts, and grauen not with a pen of iron, but by the ſpirite of God within our ſoules and conſciences? For then beleeuing him not onely to be the authour of grace and glorie to vs, but the defendor of vs from dangers and euils, we would more glorifie him, and more depend vpon him, then commonly we do, knowing and conſidering that his faith and truth are a ſurer protection then anie ſpeare or ſhield whatſoeuer. What ſhould I ſpeake more of the care, which the Lord hath in garding and defending his people? *He doth euen preſerue the way of his holie ones*: for he hath not onely giuen his angels charge ouer thee, to keep thee in all thy wayes, but euen himſelfe watcheth ouer thee, and preſerueth thy goings out and commings in, ſo that thou ſhalt not daſh thy foote againſt a ſtone. Finallie, *then ſhalt thou vnderſtand iuſtice, and iudgement, and equitie, and euerie good path, when wiſdom ſhall enter into thine heart, and knowledge be pleaſant to thy ſoule*: For he that receiueth the word of God, and that with ſuch ioy and gladnes, that it ſeemeth to him ſweeter then the honie, and the honie combe, ſhall not onely be indued with holineſſe, but

Heb 10.34.

Pſal. 31.20.

Pſal. 84.12.

but with obedience, and ſhall not onelie be inabled to know the truth, but to practiſe the duties of both the tables of the morall Law. Let our hearts then be opened that the heauenly wiſdom of God may enter in, and let our affections be ſo ſet vpon hir, that ſhee may ſeeme moſt amiable in our eyes, conſidering and remembring both what is ſaid of hir here, and taught by the Apoſtle Iames, who commendeth hir to be pure, holie, peaceable, and full of many good workes and graces. *Iames 3.17.*

11 *Then counſaile ſhall watch ouer thee, [and] vnderſtanding ſhall keepe thee.*

12 *To deliuer thee from the * euill way, from the men that ſpeak froward things,* ** or the vvay of the euill man.*

13 *Who leaue the pathes of righteouſnes, to walk in the waies of darkneſſe.* *Euill men.*

14 *Who delite in doing euill, and exceedingly reioyce in moſt vile peruerſneſſe.*

15 *Who are crooked in their waies, and obſtinate in their pathes.*

We haue heard before what good things wiſdome beſtoweth on thoſe that poſſeſſe hir. Now Salomon declareth what euils ſhee preſerueth them from, naming one particular miſchiefe in theſe verſes, to wit, the ſeducing of vngodlie men: *Then counſaile ſhall watch ouer thee, and vnderſtanding ſhall keepe thee:* Then the aduiſe not of fleſh and bloud, but of Gods ſpirit, will, as a watchman, look with open eyes, that no hurt approch vnto thee, and then againe diſcretion, will, as a ſouldiour armed with ſhield and ſpear, keep thee ſafe and ſound from euils corporall and ſpirituall. *To deliuer thee from the euill way, from the men, that ſpeak froward things.* A chiefe and ſpeciall fruit of wiſdomes watchfulnes will be this, that thou ſhalt be preſerued from the perſwaſions and allurements of thoſe men, that giue euill counſaile, or in-

tiſe

tise to the committing of villanies, for there is great danger of being intangled or insnared by the speeches of such persons, and of being drawen vnto the practising of some mischiefe by their example. Now as these wicked mens words are crooked, and contrarie to the trueth: so their works are foule and filthie: for, *they leaue the pathes of righteousnes, to walk in the wayes of darknesse.* They not onelie refuse to do that, which is good, but commit all wickednesse with greedines, giuing ouer themselues vnto surfetting, drunkennesse, chambering, and wantonnes, and such like vices, which are the workes, not of the day, but of the night: yea, that which is more, *they delite in doing euill, and exceedingly reioice in most vile peruersitie*: for they do not onely commit Idolatrie, adulterie, and such other abhominations, but take great pleasure in the doing of euill themselues, and delite in other, that practise all impietie and iniquitie. To conclude, *they are crooked in their wayes, and obstinate in their pathes*: for they are not onelie great sinners, but euen vnrepentant sinners: Euen as then stubborne horses will stray out of the right way, and not be ruled and brought into the right path againe: so these wicked wretches will by no meanes be reclaymed, but rush on into all mischiefe, and proceed forward in all lewdnesse. These are those dangerous rocks, of which the Apostle Iude giueth warning to all Christians, least therby they make shipwarck of their saluation. These are those hereticks, which compassing sea and land, seeke to infect all sorts of vaine people with their erronious doctrine, And when they haue done, they make them the sons of hell, a thousand times more, then they were before. These are those pestilent philosophers, who are said to read lectures of Atheisme, & prophanes, accounting the bookes of Moses, to be but a fable, and the sacred Scriptures to be but a deuise of humane policie. Finallie, these are those wicked com-

Rom. 13.14.

Epist. Iude.

panions, who not thinking it enough wittinglie and willinglie to ſinne againſt God themſelues, prouoke and lead captiue other, vnto the committing of all iniquitie, and that with greedineſſe. Is it not then a ſingular mercie of God, and a pretious fruit of grace to be preſerued from ſuch deteſtable and deuilliſh men, whoſe verie ſhadow (as it were) is contagious and deadlie? But here it may be obiected, what, are not euen they, that meane well, ſometime ſeduced into error, or led aſide to the allowing or following of ſome euill courſe by naughtie men? How then doth wiſedom preſerue all ſuch, as reuerence or regard hir, from this bad kind of people? Indeed by ſuch ſeducers or tempters, as here are ſpoken of, the verie elect are ſometimes caried away vnto the approouing of falſhood, or doing of euill. But like as, if theſe well meaning people had bin alwayes wiſe, they neuer ſhould haue fallen: ſo if they haue bin once truelie wiſe to their owne ſaluation, they ſhall by the ſpirit of God within them, in the end, be freed from corruption, and deliuered out of temptation; as Noe and Lot were out of Gods iudgement.

2.Pet.2.9.

The ſtrange woman.

16 To deliuer thee from the ſtrange woman, euen from the ſtranger, who flattereth with hir lips.

17 Who forſaketh the guide of hir youth, and forgetteth the couenant of hir God.

18 Inaſmuch as ſhee hath bent hir houſe toward death, and hir pathes toward thoſe, who are void of life,

19 Whoſoeuer go vnto hir, returne not back, neither come vnto the waies of life.

Herein is ſhewed, that wiſdom will preſerue thoſe, who poſſeſſe hir, from another moſt perillous euill, to wit, the naughtie woman, who is called a ſtranger, though ſhee be too familiar, becauſe ſhee ſhould be

ſtrange,

ſtrange, and doth in right pertaine to ſome one huſband. Shee is firſt deſcribed by hir properties, and then the danger is laid open, whereinto ſhee caſteth hir companions. One of hir qualities is, that *ſhee flattereth with hir lips*, or *maketh hir ſpeeches verie ſmooth*, which propertie is verie iuſtly giuen to hir: for hir cuſtome is, to intiſe yong men to adulterie by wanton words, & plauſible perſwaſions, telling them of hir loue, and what delite in dalliance they ſhall haue. Another mark wherby ſhe is noted out, is, that *ſhe forſaketh the guide of hir youth, and forgetteth the couenant of hir God.* This miſdemeanor of hirs, argueth hir impietie, and hir impudencie: For what greater ſhameleſneſſe can there be in a woman, then to caſt away the vaile of hir eyes, yea, to reiect that hir husband, whom firſt ſhee choſe, and was linked vnto, euen in hir tender yeares. Againe, what greater vngodlines is there, then to break that ſolemne promiſe, which was made at the times of affiance and mariage both before God and his Angels and people? It is a great fault to break promiſe in a ſmall matter, how much more in the greateſt contract or bargaine, that may be? If then onely theſe bad qualities of the adultereſſe be conſidered, it is a great fauour of God to be kept from yeelding to hir baites and ſnares. But hir behauiour is not more foule and filthie, then hir houſe & companie is dangerous and pernitious: for, *inaſmuch as ſhee hath bent her houſe towards death, and hir pathes toward thoſe, that are void of life, whoſoeuer go vnto hir, returne not back, neither come vnto the vvaies of life.* The place where ſhee keepeth, is ſo perillous, and the way, that leadeth thereto, is ſo dangerous, that whoſoeuer meddle with hir, are caught in hir ſnares, and meet with ſome iudgement, which God or man inflicteth. For commonly adulterers are purſued and ſlain, either by the wômans friends or husband, whom they abuſe, or by the Magiſtrates ſword, or by the Lords owne hand.

It is then euen a greater mercie of God to be kept from the ſtrange woman, then from the peſtilence or any deadlie diſeaſe.

20 *To the end that thou maiſt walk in the way of good men, & keep the pathes of the iuſt.*

The end why wiſdom preſerueth the faithfull from euils, and deliuereth them out of dangers, is here ſhewed to be, that they may ſerue the Lord, in holineſſe and righteouſneſſe all the daies of their life, following the example of the godlie, by whom they may be directed and made better. It is not enough to ſhun the euill way, vnleſſe a man walk in the good way. Now this good way is the life of the holie men, that haue gon before, or that are liuing, wherein is no errour but hope of reward, inaſmuch as it tendeth to the kingdom of heauen.

The vpright ſhall dwell on the earth.

21 *For they that are vpright, ſhall dwell on the earth, and the righteous ſhall remaine therein.*

22 *But the wicked ſhalbe cut off from the earth, and the tranſgreſſors ſhalbe pluckt out of it.*

There is great cauſe (as herein is ſhewed) why a man ſhould ſhun the by-pathes of the wicked, and walk in the waies of the iuſt. For firſt, *the vpright ſhall dwell on the earth, and the righteous ſhall remain therin.* The elect and iuſt ſhall continue for euer, heires in Chriſt of heauen and earth. Secondly on the contrarie ſide, *the wicked ſhalbe cut off from the earth, and the tranſgreſſors ſhalbe pluckt out of it.* They that are of corrupt conuerſation, & care not how they break the lawes of God, ſhall by ſome particular iudgment in this life, or by Gods vengeance hereafter be taken away, euen as the graſſe is mowen downe, and together with their poſteritie like fruitleſſe plants, or naughtie trees, be quite rooted out, ſo that no

memorie

memorie of them ſhall remaine. The euent ſeemeth to be contrarie to the promiſe here made: for the earth commonly is poſſeſſed by thoſe, who take euill waies, whilſt in the meane ſeaſon the godly are toſſed vp and downe with many afflictions. But we muſt conſider for our comfort, that the wicked wrongfullie and vnlawfullie, as vſurpers, poſſeſſe the earth, and the goods of this world; and againe, that by manie troubles, and by death in the end, they are put out of their poſſeſſion at the laſt. As for the godlie they by right inherite the earth, ſo that as Abraham was the heire of the land of promiſe, euen when he had not a foote of ground therein: in like maner all the godlie are heires of this world, according to the ſaying of the Apoſtle, that all things are theirs, *whether it be the world, or things preſent, or things to come,* howſoeuer often here they poſſeſſe little, or nothing. Although therefore the godlie are moleſted, and euen put to death by the wicked oftentimes: yet in right they are heires, and in part poſſeſſors of the earth, looking alſo by hope for a new heauen, and a new earth, according to Gods promiſe, wherin the iuſt ſhall dwell. This is then a moſt ſure and faithfull ſaying, *that the vpright ſhall dwell on the earth*, which as Dauid had taught before this our Salomon: ſo our Sauiour confirmeth in the Goſpell, where he ſaith, *Bleſſed are the meeke, for they ſhall inherite the earth.*

1. *Cor.* 3. 23.

2. *Pet.* 3. 13.

Pſalm. 37. 29

Mat. 5. 5.

THE III. CHAPTER.

1 *My ſonne, forget not my doctrine, but let thine heart keepe my precepts.*

2 *For they ſhall heap vpon thee length of daies, and yeares of life, and peace.*

IN this third chapter, *Salomon* exhorteth and inſtructeth his ſonne the third time. In this entrance

thereof, he prepareth him by a generall preface, to receiue the ſpeciall commandements following. In the firſt verſe he warneth him to look to two points, the one, that he forget not *his doctrine*, the other, that he *keep his precepts*. They are ſaid in the Scripture *to forget the word*, who either let good leſſons ſlip out of their memories, as the Diſciples of our Sauiour often did his ſayings, or put not the truth into practiſe,

Iames 1.23. as that naturall man of whom Iames ſpeaking, ſaith, *that he looketh his face in a glaſſe, and immediatly forgetteth of vvhat faſhion it is.* Now, on the other ſide, they are ſaid to keep the word in their hearts, who lay vp wholeſome inſtructions in their remembrance, and practiſe them in their liues, being like herein to the thriftie houſholder, who treaſureth vp his goods, or

Luk. 8.15. to the good ground, which keeping the corne, in time conuenient bringeth foorth fruit. Great rewards are promiſed in the ſecond verſe vnto thoſe, who obey good admonitions. Firſt of all, a promiſe is made vnto them of long life, the root wherof is to be found in the fourth commandement of the morall Law. Secondly, a promiſe is made alſo of peace, that is to ſay of proſperitie, euen in theſe outward things; for godlineſſe hath the promiſes both of this life, & the life to come. But here (may ſome ſay) how are theſe promiſes performed, ſeeing oftentimes the wicked liue as long, or longer then the godlie, and enioy outward bleſſings more then they? To anſwer briefly vnto this doubt, firſt the promiſes of God touching outward bleſſings, are not abſolute or ſimple, but conditionall. Secondlie, the obedience of the godly is not full but in part, and therfore no maruell it is, if in part onely they are made partakers of outward bleſſings. Laſt of all, the Lord giuing his children, in heauen, eternitie and glorie, performeth a great deale more, then here he doth promiſe.

* or goodneſſe, or bountie.

3 *Let not * mercie and truth forſake thee, bind*

bind them about thy neck, write them vpon the table of thine heart,

4 *And thou ſhalt find fauour and good ſucceſſe before the eyes of God and man.*

In theſe verſes, two points or precepts are ſummarilie propounded, which throughout the whole chapter afterward are ſeuerally handled. To be briefe, herein two vertues are commended, & two rewards promiſed vnto the practiſe of them. The former vertue is mercie, whereby, all ſorts of duties ſeruing to the benefiting of men, are to be vnderſtood, as almes, viſiting of the fatherleſſe and widowes, and ſuch like. The later is truth, vnder which gift, faith vnfained and ſinceritie in all actions, is comprehended. For indeed, *the end of the law* (as Paul ſpeaketh to Timothie) *is loue out of a pure heart, and a good conſcience, and faith vnfained.* And behold (ſaith Dauid in the Pſalme vnto the Lord) *Behold, thou art delighted with truth, and in ſecret haſt made vviſdom knowen vnto me.* Now, euen as ſignes and frontlets which are bound about the face or neck, are alwaies preſent: ſo both theſe vertues muſt alwaies be meditated on and practiſed. Again, as notes or letters written in paper or grauen in mettall, continue: ſo theſe graces muſt continually be thought on, and firmely written, not in paper or in ſtone, but in the fleſhly tables of our hearts. The ſelf ſame thing is here ſignified, which is ſet downe in Deuteronomie, where it is ſaid, *Lay vp theſe my vvords in your hearts and minds, & bind them for a ſigne on your hands, and place them betweene your eyes.* A like phraſe is vſed by the Apoſtle Paul to the Corinthians, and by the authour of the Epiſtle to the Hebrewes. The rewards promiſed to the forenamed vertues being alſo two, the former of them is *fauour*, whereby is meant the well liking of the Lord, before whoſe eyes the hidden man of the heart in the incorruptibleneſſe of a gentle and meek ſpirit, is much

1. *Tim.* 1. 5.

Pſal. 51. 8.

Deut. 11. 8.

2. *Cor.* 3.

Heb. 8.

1. *Pet.* 1. 3.

worth and moſt amiable. The later reward is *good ſucceſſe*, that is, proſperitie and acceptation among men, who are wont to loue and recompence ſuch as do them good. This promiſe then is all one in a maner with that which the Apoſtle Paul ſetteth downe in the Epiſtle to the Romanes, where ſpeaking of
Rom.14.18. righteouſneſſe, peace, and ioy in the holie Ghoſt, he ſaith, *that he which in theſe things ſerueth Chriſt, pleaſeth God, and is acceptable to men.*

5 *Truſt in the Lord with thy whole heart, but leane not vnto thine owne vnderſtanding.*

6 *In all thy waies acknowledge him, and he will direct thy pathes.*

The firſt particular dutie which we are exhorted to performe to the Lord, is herein ſet downe. *Truſt in the Lord with thy whole heart*, doubt not of Gods fauour in Chriſt, or of the truth of any of his promiſes; *but leane not vnto thine owne vnderſtanding*, on the contrarie ſide, think not by thine owne pollicie to auoid euils, or to attaine vnto good things: For indeed ſo long as we put any confidence in our owne gifts, we can neuer truely or ſurely relie on God alone, or look for helpe from him onely. Yea that which is more, the wiſdom of the fleſh is enmitie to God, and the natural vnderſtanding of man, is not able to comprehend ſpirituall myſteries, but diſputeth againſt the plaine truth of Gods word or promiſes. *In all thy waies acknowledge him*. In all the actions of thy life, ſet the Lord onely before thee, ask counſell what is beſt to be done at his word, call vpon him by praier, giue him thankes, and refer all things to his glorie. *And he will direct thy pathes*: The Lord will bleſſe thy counſell and enterpriſes: for it cannot be, but that we muſt needs find God an approuer and defender of thoſe actions and courſes, which we attempt and go about in his name and feare, hauing him for our authour and captaine.

7 Be

7 Be not wise in thine owne eyes, feare God and depart from euill.

9 So health shall be vnto thy nauell, and moisture vnto thy bones.

In these verses, we haue the second dutie of pietie commended vnto vs. *Be not wise in thine owne eyes*, follow not thy corrupt reason, neither in matters of Religion, nor in the ordering of thy life and conuersation, but follow the line of Gods word in all things. For indeed conceipt and selfe loue, causeth men to erre most grossely, and to thinke they doo very well, when they doe very ill, as also to be secure in their sinnes, yea to defend them selues in their most wicked deeds, as may appeare in *Saules* offring of sacrifice, and sparing of *Agag*. *Feare God and depart from euill.* Be not so bold as to worship God after thine owne conceipt, but follow the direction of his word and reuerence his maiesty, who wil grieuously plague thee, if thou continuest obstinately in thy wil-worship or euill course of life. Wherefore, if thou hast beene ouertaken with any sinne, forsake it, because thou canst not please God nor do good, before thou hast departed from that which is euill. *So health shall be vnto thy nauell, and moysture vnto thy bones.* When thou confessest and forsakest thine iniquitie, then if thou art visited with sickenesse or any aduersitie, thou shalt be restored to health, and enioy the welfare both of bodie and soule. The Prophet *Dauid* felt the experience hereof in his owne person: for all the while that he kept close his sinne, his humors were turned into the drought of summer, but when hee made it known, or confessed it, then the Lord tooke away the punishment of his iniquitie, so that on the contrary side, there was *health to his nauell, and moysture to his bones.*

1. *Sam.* 13.9
Item. 15.13

Psal. 32.2. 3.4.5. *&c.*

9 Honor God with thy substance, and with

the first fruites of thy whole increase,

10 *So shall thy barnes be filled with plentifulnesse, and thy wine presses breake in sunder with new wine.*

These verses containe a precept, wherein the third duetie of godlinesse is prescribed. *Honour God with thy substance*, by outward signes of thankfulnesse, as by paying of tithes, and by bestowing thy goods on holy vses, declare and expresse that reuerence and account, which thou hast the Lord in. Albeit, where abilitie is wholie wanting, the Lord is content with the inward thankfulnesse of the mind alone: yet he would haue those who are rich, or of abilitie, to declare the gratitude of their hearts, by outward testimonies and fruites of obedience. The ninth verse is nothing else in summe, but a repetition or exposition of that statute of the Lord in Exodus, concerning the paying of first fruits and such like oblations to him: For in the fower and thirtieth Chapter of that booke, and the sixe and twentieth verse, *Moses* saith to the people of Israell from the Lord, *Bring all the first fruits, the first fruits of thy land, into the houses of Iehouah thy God:* Now albeit we are not at this time tyed as the Israelites in old time were, to bring our corne & wine into the Temple to be offred, or beasts to be sacrificed, or the first borne to be redeemed with a summe of money: yet we ought to honour the Lord, by bestowing our goods on holie vses, as on the maintenance of the ministerie, and the reliefe of the
Gal.6.6. poore: for this cause Paul saith to the Galathians, *let him which is instructed in the word, minister to him who instructeth him in all things. Be not deceiued, God is not mocked.* Now, whereas here we are exhorted, not onely to honor God with our substance, but with the first fruits, or (as the word also importeth) the chiefe of our increase: this sheweth, that it is not inough for vs, when God hath giuen vs abundance

to

to bestow onely a litle, and that of the worst of our goods on good vses, no, but we must be verie frank and liberall, sowing plentifully, that also we may reap plentifully. Truly, if any be indued with zeale or faith indeed, they will not be sparing or niggardly, but verie forward and bountifull in those things, which appertaine to the Lord. An example of the truth hereof we may haue in *Abell*: for wheras Moses affirmeth, that *Abel* did offer a gift to the Lord of the first borne and fatteſt of his flock, the Apostle vnto the Hebrewes plainly teacheth, that he by faith offered a greater sacrifice to the Lord then *Cain*, insinuating that because *Abell* beleeued in God, he cared not what cost he bestowed on his worship. The promise which in the tenth verse is made vnto those, who honour the Lord with their goods, importeth thus much, that such shall not want in this world or the world to come, but enioy store of all good things. Worldly people commonly think, that if they bestow much on good vses, they shall go a begging: and, that whatsoeuer goeth that way, is lost. But here we are taught, that by our liberalitie toward the maintenance of Gods seruice, we do not only not loose, but gaine much to our selues. For this cause the prophet *Malachie* speaketh thus to the people of Israell, *Bring your tythes into the treasure house, that in mine house there may be food, and trie me now herein saith the Lord of hosts, whether I will not open to you the windowes of heauen, and bring forth a blessing without measure.*

Gen 4.4.

Heb. 11.4.

Mal. 3.10.

11 *My sonne, despise not the chastisement of the Lord, neither faint vnder his correction,*

12 *For whom the Lord loueth he correcteth, and he* * *scourgeth euerie sonne whom he receiueth.*

* vce ab *Iturne scourgeth, reading it rather* ca ab *as the Apostle did Heb.* 12.6. *and as the same word is vsed Iob.* 5.17. *where see the roote of this instruction.*

These sentences wherein a fowerth dutie of pietie is commended, containe partlie an exhortation vnto patience, and partlie a reason enforcing the same.

My ſonne, deſpiſe not the chaſtiſement of the Lord, make not light account of the Lords viſitation, either imputing it vnto chaunce or fortune, or ſuffering it to paſſe without any fruit or profit to thine owne ſoule. *Neither faint vnder his correction.* Torment not thy ſelfe with griefe, languiſh not nor pine away, quaile not nor ſhrinke vnder the croſſes which the Lord laieth on thee, be they neuer ſo manie, ſo great, or ſo continuall. *For whom the Lord loueth he correcteth,* for the Lord oftentimes ſuffering his enemies to go vnpuniſhed in this world, in great fauour chaſteneth his friendes as it were, that they ſhould not periſh with the world. *And he ſcourgeth euery ſonne whom he receiueth:* The Lord alſo ſchooleth by aduerſitie euerie one whom he admitteth to be his ſpirituall ſonne or daughter.

See this place of Scripture amplified and applied.

Heb. 12.5.6.

13 *Bleſſed is that man who findeth wiſdom, and the man that getteth vnderſtanding.*

14 *For the marchandiſe thereof is better then the marchandiſe of ſiluer, and the reuenue thereof, [is better] then gold.*

15 *Shee is more pretious then pearles, and all thy delites are not to be compared vnto her.*

Now the wiſe king returneth to commend that wiſdom, whereof he hath before intreated. *Bleſſed is the man who findeth wiſdom,* happie is he who attaineth to the knowledge of God, *and the man that getteth vnderſtanding,* happie is he that commeth vnto the practiſe of Gods will, *for the marchandiſe thereof is &c.* for the gaine which is gotten hereby is exceeding great, ſeeing wiſdome preſerueth the life of a man, and bringeth him vnto ſaluation. *Shee is more pretious then pearles, &c.* To conclude, wiſdom is alſo more excellent and more pleaſant, then all the treaſures or pleaſures of this world, which are but

Eccleſiaſtes 7.13.

Mat. 13.46.

Pſal. 19.10.

but dung in regard of the excellent knowledge of Iesus Christ. Phil.3.8.

16 *Length of daies is in hir right hand, in hir left hand riches and honor.*

17 *Hir waies are the waies of pleasantnesse, hir pathes are all* [pathes] *of peace.*

18 *Shee is a tree of life to them that lay hold on her, and they who keepe here are blessed.*

The gifts which wisdome bestoweth on men are rehearsed in these verses. *Length of daies are in hir right hand*, wisdom giueth long life, yea immortalitie to those who seek after hir, whilst in the meane season the vngodlie perish by vntimely death, some of them wasting their strength by adulterie, some of them ouerwhelming their stomachs with drink, some consuming their hearts with enuie, some breaking their galles with anger, some being slaine in fraies, some executed by course of lawes: finallie, some being cut off by the immediate hand of the Lord himselfe. *In hir left hand riches and honor.* Moreouer wisdome as a bountifull Queene, giueth to them who obey hir, not onlie long life, but worldly wealth, and earthly glorie, or at the least spirituall graces which are durable riches, and eternall saluation, which is a crowne of immortall glorie. *Hir waies are waies of pleasantnesse, hir pathes are pathes of peace.* Furthermore wisdom worketh ioy in the holy Ghost, so as that the spirituall worshipper of God not onely practiseth the word of God with delite, or meditateth therein with exceeding comfort, but feeleth certain sugred motions of the spirit, together with peace, that is to say, inward and outward quietnesse, so that the godlie wise man is at rest within himselfe, and moreouer, through the fauor of the Lord, findeth good successe in all things, & prosperitie. The stones Mat.11.30. 1.Joh.5.3. Phil.4.7.

of

of the ſtreet, and the beaſts of the field are in league with him, who walketh vprightlie. He that is vnder the ſhadow of the Almightie, ſhall not need to feare the arrow, nor the noyſom peſtilence. Now, becauſe it would be endleſſe to proſecute in this ſort, all the particular fruits which wiſdom worketh in hir children: *Salomon* concludeth that, which was affirmed in the beginning, with an effectuall and excellent ſentence, ſaying: *Shee is a tree of life to thoſe who lay hold on hir, and they who keepe hir are bleſſed*: That is to ſay, ſhe ſaueth mens ſoules, and maketh them immortall. Looke then, what a maner of thing the tree of life in Paradiſe was, which was a ſigne of Gods fauour: or the tree of life ſhewed to *Moſes* in Marah was, which ſweetned the bitter and deadly waters: or the tree of life ſeene by *Iohn* in the reuelation was, which brought forth twelue frutes, and the leaues thereof were for the curing of the Gentiles: or to conclude, any liuing or good tree is, which bringeth forth fruit whereby men may liue: ſuch a thing is the wiſdome of God, which ſealeth vs vnto our election, bringeth forth in vs the fruits of ſanctification, purgeth out our corruption, and maketh vs partakers of ſaluation.

Gen.3.22.

Exod.15.25.

Reuel.22.2.

19 *The Lord by wiſdom hath founded the earth, he hath eſtabliſhed the heauens, by vnderſtanding.*

20 *By his skill, the depths haue bin cleft in ſunder, and the clouds aboue droppe downe the dew.*

In theſe ſentences the praiſes of wiſdome are enlarged by the mentioning of thoſe great things, which thereby the Lord hath wrought in the world. It ought not to ſeeme ſtrange vnto any, that *Salomon* hauing before conſidered wiſdom as it is poſſeſſed by man, now proceedeth to ſpeak of it, as it lodgeth in the boſome of Iehouah, euen the firſt perſon in the Trinitie,

Trinitie, for ſo this name is taken in this place. The riuer and the fountaine are both of one nature, and when pure water hath bin looked on in the ſtreame, it is a pleaſant thing to behold it in the conduict head. Now, Ieſus Chriſt the wiſdom of the Father, working together with him, is here ſhewed to haue wrought fower excellent works of wonder. The firſt is, *the founding of the earth*, which being made of nothing, and being vpheld by nothing ſaue only by the power of God, and yet being alſo the mother and pillar of all things, muſt needs be a foundation and ground-work of ſingular skill and cunning. The ſecond is, *the eſtabliſhing of the Heauens*, which declare the glorie of God, as the Prophet ſpeaketh: The heat of the ſun, the moiſture of the moone, the influence of the ſtars, the motions of the celeſtiall globes, are manifeſt proofes of vnderſtanding incomprehenſible. If we maruell at the little clocks which are made by the art of man, how much more may we iuſtlie wonder at the skie, the diall of the world? The third is, *the cleauing of the deepes inſunder*: As the mercie of God appeareth herein, that the earth as a nurſe giueth waters as milke, to quench the thirſt of the creatures: ſo his wiſdom doth no leſſe ſhew it ſelfe, in that a paſſage is made in the ground and hardeſt rocks, for ſoft and moiſt waters to pierce through, and to riſe vp by. *Pſal.104.23* Now to come to the laſt effect of wiſdom, the Lord in cauſing the vapors to aſcend out of the earth, to the end that being diſtilled in the aire, they might fall downe as honie drops on the ground beneath: declareth his rare and ſingular art and cunning. Not without cauſe then is this reckned among the works of diuine wiſdome, that *the clouds aboue drop downe the dew*, wherby the withered plants are refreſhed, and the parched earth is cooled. And yet all this while, nothing is ſaid of the froſts, of ſnow, of haile, of other meteors or creatures, wherein the great power or the ſingular

singular wisdom of God appeareth. But the summe of all that doctrine which in these sentences is taught, is, that by the sonne of God all things were made, and are continually gouerned and preserued.

Ioh. 1.1.

21 *My sonne, let not these things depart from thine eyes, keep true wisdom and counsel.*

22 *And they shall be life vnto thy soule, and a grace vnto thy neck.*

23 *Then shalt thou go on thy way securely, and not stumble with thy foote,*

24 *If thou shalt lye downe, thou shalt not be afrayd, but whilest thou restest, thy sleepe shall be sweet.*

25 *Thou shalt not be afrayd of any sodaine terror, or of the destruction of the wicked, when it commeth,*

26 *For God will be present with thy trust, and keepe thy foote from being caught.*

Salomon commeth now, to apply that doctrine touching the excellencie of wisdome, which he hath taught in the verses going before. In the one and twentieth verse, he giueth his sonne an admonition; in the rest, he sheweth him the fruits which he shall receiue by obeying his instructions. *My sonne, let not these things depart from thine eyes, keepe true wisdome and counsell*, or *aduisement*: Euen as they who loue any thing, continuallie and constantly set their eyes on that wherewith they are enamoured: so cast thine eye alwaies and perpetually meditate on, that heauenly wisdom which descendeth from aboue, and is contrarie to that false and fained wisdome which is earthlie, sensuall, and deuillish. *And they shall be life vnto thy soule, and a grace vnto thy neck*: So, by the word of God and his spirit, thou shalt be nourished

Iames 3.17.

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in this life vnto eternall life, yea thou ſhalt alſo be made partaker of the ornaments of this life, and the life to come, ſhining as a ſtar on earth and in heauen. *Then ſhalt thou go on thy way ſecurely, and not ſtumble with thy foote*: So, proſpering in thine affaires, thou ſhalt be free from the arrow that flyeth by day, neither ſhalt thou commit any ſuch wickednesse, or incurre any ſuch danger or trouble, as that thou ſhalt fall, or at the leaſt without riſing againe. *If thou ſhalt lye downe thou ſhalt not be afrayd, but whileſt thou reſteſt, thy ſleepe ſhall be ſweet*: So, not onelie abroad, but at home, not onely in the day time, but in the night ſeaſon (when troubles moſt ſtir in the heart, and enemies practiſe miſchiefe) thou ſhalt be ſafe and without dread or perplexitie of ſpirit. This is that which the Prophet ſpeaketh of in the Pſalme when he ſaith, that *the Lord giueth his beloued ſleepe*: Pſal.127.2. Neuertheleſſe true it is, that ſometimes the Lord holdeth the eyes of his children waking, as he did *Dauids*, and troubled them with fearfull dreames, as he did *Job*, but when he dealeth thus with them, it is either to chaſtiſe them for their offences, or to trie their faith, or to ſtir them vp to prayer, or to warne them of ſome thing to come to paſſe. Otherwiſe, ordinarilie they take moſt ſweet naps, yea euen then oftentimes, when they are in greateſt troubles. The caſe ſtandeth otherwiſe with the vngodly, who neuer lightly haue peace, but are as a raging ſea, onely expecting temporal iudgements and eternall condemnation. Hence it commeth to paſſe, that euen in the night ſeaſon whilſt they are a ſleep, horrible dreams affright them, as may appeare in *Nebuchadnezzer*, Dan.2.1. and afterward grieuous interpretations therof ariſe in their hearts, as is manifeſt by that expoſition, which one of the Midianits gaue of his neighbours dreame, when *Gedeon* made warre againſt that people. *Thou ſhalt not be afrayd of any ſodaine terror, nor of the deſtruction of the wicked, when it commeth, for God* Iud.7.13.14.

Pſal.77.4. Job.7.14.

will

will be present with thy trust, and keep thy foote from being caught. To conclude, so, when thousands shall fall on thy right hand, or ten thousands on thy left, when some pestilence or sword, or other plague shall sweep away the wicked, thou shalt be of good courage, or at the least haue no cause to feare: For not mortall men onely, no nor celestiall Angels alone, but the Lord himselfe shall stand by thee to defend and succour thee, vpon condition that thou put thy trust in him. True it is, that the godlie are sometimes enwrapped in those common calamities, which befal the wicked: but alwayes as the Apostle speaketh, they receiue the reward of their faith, euen the saluation of their soules, for which cause they may be alwaies secure.

See the roote of these sentences Iob. 5. 21 Psal 91. and the vse thereof Phil. 1. 28.

1. Pet. 1. 9.

27 *Withhold not the good from the owners thereof, when it is in the power of thine hand to do it.*

Now, *Salomon* commeth to prescribe those duties, which properlie belong to the second table of the Law, as the former did to the first. In this verse, he chargeth his sonne, in no case to keep back from other, the things which are due vnto them, in regard of their necessitie, or of right which they haue thereunto. The borrower is then to repay his debt to the lender, the finder to restore that which he hath taken vp, to the looser, he which hath receiued any thing into his custodie, is to bring it forth to him who reposed trust in him; the maister is to pay the seruant his wages: finally, euery one is to practise that precept of the Apostle, *owe nothing to any man, but to loue one another.*

See the ground hereof Exod. 22. 7. 22. 14.

Rom. 13. 8.

28 *Say not vnto thy neighbour, go thy way and returne, to morrow I will giue thee, when the thing is with thee.*

Herein, euery one is commanded, in no case to defer

defer the doing of good deeds. Three causes there are, why gifts should be giuen, and help lent to our neighbours, without delay. The first is, for that the Lord loueth a cheareful giuer. The second, that whilest we defer our help, the soules of our brethren may faint, or their bodies perish. The last is, that delay is a signe of an vnwilling mind.

29 *Practise no euill against thy neighbour, when he dwelleth peaceably by thee.*

Treacherie or practising of mischiefe against those who dwell in the same place with vs, is here forbidden. Iniurie is to be done to none, but to do wrong to a friend or neighbour, yea to deuise or practise mischiefe against one that abideth in the same town or citie with vs, and therein carieth himself quietly, is aboue all things to be auoided, as a sinne most odious vnto God and man. *Dauid* pondering the grieuousnesse of this iniquitie, wisheth, that if he had committed it, then the enemie might take his soule, and lay his honor in the dust: Neuertheless, manie now a daies exercise this craft as it were, onely bending their wits how to draw into trouble, such simple and harmlesse people, as dwell where they do. *Psalm. 7. 4.* *Treccherie.*

30 *Striue not with any man causlesse, when he hath done thee no harme.*

Quarrelling or brabling is condemned in this instruction. The meaning hereof is thus much, in any case neither prouoke to wrath, nor molest him, who medleth not with thee, nor hath any way offended thee. It is lawfull to confer priuatlie, or to complain to a magistrate, of a wrong offered. But to lay blame on any one who is not faultie, or to accuse an innocent person, or to contend with one who is qutet, is to ouerthrow all humanitie and societie. *Iosia* would needs take vp the sword against *Pharao Necho*, but he perished by it. Now, whereas here it is said, *when he hath done thee no harme*, these words containe no

warrant

warrant of priuate reuenge, or of wreaking our anger vpon euerie one who giueth vs iuſt occaſion of offence, but a reaſon prouing that we are not to ſtriue with a man cauſleſſe, whereof this is the ſumme, that it were an vnreaſonable thing to moleſt thoſe, who haue not deſerued to be moleſted.

* or A man of violence or oppreſſion.

31 *Fret not at a* troubleſome man, neither chuſe any of his waies,*

32 *For the froward is abhomination to the Lord, but his ſecret is with the vpright.*

33 *The curſe of God is in the wicked mans houſe, but the dwelling of the righteous is bleſſed.*

Iames 4.10. 1.Pet.5.5.

34 *Surelie he will ſcorne the ſcorners, but he will giue grace to the humble.*

35 *The wiſe ſhall inherite honor, but ſhame ſhall take away fooles.*

See the roote hereof Pſal. 37 25. Iob. 5.3.

In this concluſion of the chapter, firſt, an exhortation not to enuie the wicked is contained. Secondly, ſundrie reaſons are ſet downe, both enforcing this admonition, and thoſe, which before haue bin giuen. *Fret not at the troubleſome man, neither chuſe any of his waies*: Neither grudge at the rage or power of any who annoieth thee, or other, neither be drawen aſide by his proſperous eſtate, to like of his doings, or to fawne on him. *For the froward is abhomination to the Lord, but his ſecret is with the vpright*: For firſt of all, God abhorreth the obſtinate as his enemies, ſhunning them alſo as filthie excrements or ſerpents, but he hath a ſecret fellowſhip with the godlie as his friends, viſiting them in troubles, beſtowing his bleſſings on them, talking with them by his word, and drawing neare vnto them by his ſpirit. *The curſe of God is in the wicked mans houſe, but the dwelling of the righteous is bleſſed*: Secondly, God doth plague the houſe

houſe of the wicked, ouerthroweth their habitations by tempeſts, putting griefe into their hearts, and ſending diſeaſes on them and theirs: but in the meane ſeaſon, he bleſſeth the righteous in their goods, their bodies, their ſoules, and the places wherein they keepe. *Surely, he will ſcorne the ſcorners, but he will giue grace to the humble.* Thirdly, the Lord reſiſteth the proud, croſſing their enterpriſes, ouerthrowing their eſtates, pouring on them temporall and eternall plagues; but he honoureth the lowly, enduing them with outward bleſſings, the inward gifts of his ſpirit, and immortall glorie. The truth hereof may appear in the examples of the builders of the tower of Babel, *Pharao* and *Nabuchadnezzar*, on the one ſide: and in *Abraham*, *Iob*, *Iohn* the Baptiſt, *Elizabeth*, and the Virgine *Marie*, on the other. Now they are called lowly, who willingly ſubmit themſelues to the Lord, neither refuſe any thing, which either by the word of God, or his prouidence, is impoſed on them. *The wiſe ſhall inherit honor, but ſhame ſhall take away fooles.* Laſt of all, they who are wiſe vnto the Lord and their owne ſaluation, ſhall be aduanced to account and eſtimation, if not in this life; yet in the world to come, where they ſhall be crowned with euerlaſting glorie: But as for thoſe fooles, who contemne Gods word, and follow their owne fancies, the Lord will make them ſpectacles of vengeance and ſhame, either on earth, or at the day of iudgement, in hell. If then the enemies of God may be pitied by the faithfull, for theſe cauſes the godly are rather to take compaſſion on them, then either in regard of their rage to be moued to anie paſsion, or in reſpect of their proſperitie which laſteth but a while, to follow their iniquitie, which ſhall be puniſhed for euer.

THE IIII. CHAPTER.

1 *Heare, ô sonnes, the instruction of your father, and harken to know prudence:*

2 *For I giue you a good precept, [therefore] forsake not my doctrine.*

IN these verses is contained a preface to the precepts following, wherein the wise king stirreth vp all to harken to his instructions, declaring, that there is good cause, why they should so do: For first he claimeth obedience and attention to his aduise, by the fatherly authoritie, which he challengeth to him selfe ouer all, calling them his sonnes. Inasmuch then as they must needs be vnnaturall children, that will not lend their eares, and bend their hearts, when their father speaketh: *Salomon* being our spirituall father to aduise vs in the Lord, we should be verie vndutifull and vngodlie, if we should not be readie to heare and obey his counsaile, especially seeing also he protesteth, *that his precept or doctrine is good*: For he is depriued of his wits, and void of reason, that will refuse to listen to those sayings, which many waies may be comfortable & profitable to him. Seeing then this diuine instructor writeth not the fancies of his owne head, or the traditions of men, but deliuereth vnto vs the good word of God, which is able to saue our soules, let vs mark those lessons which he giueth vs, with all care and heedfulnesse.

3 *Whilst yet, I was my fathers sonne, a tender and onelie one, in the sight of my mother,*

4 *He instructing me said vnto me, let thine heart hold fast my words, keep my commandements, that thou maist liue.*

5 *Purchase wisdom, purchase prudẽce, forget not nor decline from the speeches of my mouth.*

6 *Forsake hir not, and shee will keep thee,*

loue

loue hir, and ſhee will preſerue thee.

7 *Firſt of all [ſeek] wiſdome, purchaſe wiſ-* vvisdome.
dome, and with thy whole poſſeſſion purchaſe prudence.

8 *Magnifie hir, and ſhee will aduance thee, if thou ſhalt imbrace hir, ſhee will honor thee.*

9 *Shee will ſet on thyne head a comelie attire, ſhee will put vpon thee a crowne of glorie.*

In the beginning of theſe verſes, *Salomon* inforceth his former exhortation by his owne example: Euen as (ſaith he) I found much good by obeying my father *Dauids* aduiſe: ſo it will go well with you, if you ſhall yeeld vnto mine admonitions, now that I go about to inſtruct you. He maketh mention of his tender age, and dearnes to his mother, to declare vnto vs, that no affection, nor want of age, could hinder his parents from inſtructing him. Parents are here admoniſhed not to cocker their children in their tender yeares, but to traine them vp in the information of the Lord: Neither are fathers and mothers to think their dutie diſcharged, when they haue paſſed ouer the care of their children vnto ſchoolmaſters, or friends, but as appeareth by *Dauids* example in this place, they muſt them ſelues with their owne eyes watch ouer them, and with their owne mouthes inſtruct them. But whereunto eſpecially did *Dauid* exhort his ſonne? euen as it followeth, *to purchaſe vviſdome, and to purchaſe prudence*: Whereas other parents commonlie are carefull to leaue vnto their children worldlie treaſures, and are earneſt with them to be good husbands, in procuring of goods and lands to themſelues. *Dauids* ſtudie and endeuour (as here appeareth) was, to ſtir vp his ſonne to vſe all meanes of attayning ſpirituall and heauenlie riches: for in theſe words he willeth him by ſelling his commodities and pleaſures, and by

taking ſuch paines, and laying out ſuch coſts, as purchaſers are wont to do, when they go about to get ſome good bargaine to them ſelues, to procure to himſelfe the knowledge of Gods will, and the diſcretion of his ſpirit; which graces once attayned are by no meanes to be neglected or forgone. Indeed wiſdome (as before we haue heard) is the good gift of God, but (as the common prouerbe is) the Lord doth ſell all things for mans labour, ſo that it may be bought and purchaſed after a certaine ſort. Great cauſe there is, why wiſdome ſhould not onely be followed after, but be held faſt as a moſt pretious iewel: for (ſaith *Dauid*) *forſake hir not, and ſhee will keep thee, loue hir, and ſhee will preſerue thee*: So doing, wiſdome and prudence as certain watchmen will ſhield thee, that thou come not into any danger, or if peraduenture thou ſhall fall into any trouble, they will preſerue and deliuer thee from deſtruction. Wherefore it is not without cauſe, that in the next verſe, this admonition is giuen, *firſt of all ſeek wiſdom, purchaſe wiſdom, and with thy whole poſſeſſion purchaſe prudence*: for before all things, and aboue all things, we are to labour after the kingdom of God, being ready to part with our ſweeteſt delites and richeſt commodities, that we may obtaine the vnderſtanding of Gods will: Wherefore, they take a prepoſterous courſe, and ſet the cart before the horſe as it were, that chiefly and principally ſeek after the tranſitorie treaſures of this life, being leſſe carefull for the good and ſaluation of their ſoules, then they are for thoſe things that appertaine to the vſe or preſeruation of their bodies. But to conclude, euery one is to know, that the labour, which he taketh in following after wiſdom is not loſt, and that ſhee is indeed a good miſtreſſe to ſerue: for, *Magnifie hir, and ſhee will aduance thee, if thou ſhalt imbrace hir, ſhee will honour thee, ſhee will ſet on thine head a comelie attire, ſhee will put vpon thee a crowne of glorie*: To magnifie wiſdome,

Math. 6. 33.

wiſdome, is to count all things to be but dung in regard of hir, and to haue hir in ſingular reuerence. To imbrace hir, is to loue hir intirelie, & to make much of hir. Thus if thou ſhalt exalt and intertaine wiſdome, ſhee as a Queene will make thee honourable, and as it were a Knight, or a Lord, ſo that thou ſhalt be preferred to ſome good liuing, or be lifted vp vnto ſuch dignitie in the common wealth, or church of God, that thou ſhalt ſeem verie gratious and glorious to men and angels: Neither ſhall the glorie, whereunto thou ſhalt be aduanced, be mean: but exceeding great and princelie, ſo that it may be compared to an ornament, that is put on the head, or to the diadem, wherewith Kings and Emperours are crowned: for wiſdom will either bring thee to ſome office of rule and gouernment in this world, or will make thee a ſpirituall king, and an inheritour of eternall glorie. Theſe promiſes of Dauid were fulfilled in Salomon; for, whereas he choſe wiſdom, aboue all other things, he thereby obtained great honor and fame, and in regard thereof, was with the generall conſent and ioy of all the Iſraelites receiued and lifted vp to the kingdome.

10 *Heare ô my ſonne, and receiue my ſayings, and yeares of life ſhall be multiplied vnto thee.*

11 *I teach thee the way of wiſdome, I lead thee by the pathes of equitie.*

12 *When thou ſhalt walk, thy gate ſhall not be ſtrait, and if thou ſhalt runne, thou ſhalt not be hurt.*

13 *Lay hold on hir inſtruction, leaue not off, keep hir, becauſe ſhee is thy life.*

Not without cauſe doth the ſpirit of God call euerie one thus often vnto the ſtudie of wiſdome, which

as it is a matter of great importance: ſo all men by nature being prone to euill, it is a verie hard thing to draw them to the loue of vertue, and to the practiſe of holie duties. Whereas then here againe the godlie father ſaith, *Heare my ſonne, and receiue my ſayings*, he repeateth this admonition not without great reaſon. It is a good ſigne of grace, when anie are readie to open their eares vnto good counſaile: but without ſticking or ſtaying, and with delite and ioy to admit and receiue into the heart holeſome admonition, is a declaration of greater forwardnes. Vnto this degree of godlineſſe, whoſoeuer ſhall attaine, ſhall haue *yeares of life multiplied vnto him*: for both here he ſhal liue long, and comfortablie, ſeeing good daies, and hereafter ſhall raigne with Chriſt eternallie, inheriting euerlaſting glorie. It is meet, yea profitable for thee, whoſoeuer thou art, to harken to the exhortation of this diuine inſtructor, for ſaith he, *I teach thee the vvay of vviſdome, I lead thee by the pathes of equitie*, wherein he ſheweth, that by his precepts and admonitions he directeth and guideth euerie one to tread in the courſe of vertue, the way whereof is not crooked, nor yet offenſiue, as is the way of wickedneſſe, but plaine and without any ſtumbling block: for as is added, if thou doeſt liue iuſtlie and wiſelie, *vvhen thou ſhalt walk, thy gate ſhall not be ſtrait, and if thou ſhalt run, thou ſhalt not be hurt.* To go without ſtumbling though but a ſoft pace, is a good thing, but to run ſwiftlie without harme, is a harder and happier matter, ſeeing that he, that maketh much haſt, ſeeth not commonly the danger before him. Now then ſo to walk in the way of vertue, as that whether a man performe his dutie with leyſure or ſpeed, he meeteth with nothing, that indeed can harme him, this is a great benefit and bleſſing. Wherfore as followeth, *lay hold on wiſdomes inſtruction, leaue not off, keep her, becauſe ſhee is thy life.* It is no leſſe a vertue to keep and hold faſt a good thing, then

to attaine or get it at the beginning. Seeing then ſo great fruit commeth by wiſdom, that ſhe will make thee partaker of happines, and of eternall life, looſe hir not through any negligence, but preſerue and hold hir faſt vnto the end, not ſuffring hir to be pluckt away from thee by any temptations or troubles whatſoeuer.

14 *Enter not into the path of the wicked,* Euill men.
neither walk in the way of euill men,

15 *Auoid it, go not through it, turne from it, and paſſe by it.*

16 *For they ſleep not vnleſſe they haue done a miſchiefe, and their ſleep is taken away, vnleſſe they cauſe ſome to fall.*

17 *For they eate the bread of wickedneſſe, and drink the wine of violence.*

Such is the courſe of godlineſſe, as before hath bin deſcribed: but as for the path of the wicked, *Enter not into it, vvalk not in it, auoid it, go not through it, turne from it, and paſſe by it*, for it is not good raſhlie to come into the place, where ſinners are. Their companie, preſence, conditions, and doings, are to be ſhunned euen with might and maine: *For they ſleep not, vnleſſe they haue done a miſchiefe, and their ſleep is taken away, vnleſſe they cauſe ſome to fall.* They ſinne not of frailtie, but of malice: not by occaſion, as it were, but of an vnſatiable deſire of committing wickednes: For as he that is earneſtlie bent vpon any matter can not ſleep wel, before he hath brought his matter to paſſe: ſo the wicked all the day long, deuiſing and wiſhing miſchiefe, can not reſt, till they haue accompliſhed the ſame. The adulterer is vnquiet, till he hath ſatisfied his luſt. The couetous perſon can not be at eaſe, till he hath got ſome gaine to the hindrance of his neighbour. To conclude, euery

one that is set on doing euill, museth thereon, euen vpon his bed, in such sort, as that either he can not sleep, or if he slumber a little, he is quicklie awake. Thus the vehement desire of doing euill, doth violentlie take away sleep, which to man is naturall. The cause why these notorious wicked men are euen thus hungrie & thirstie after the prey, and committing of sinne, is, for that *they eate the bread of wickednesse, and drink the wine of violence*, for they will not liue of honest labour, or be content with goods well gotten, but they choose rather to inrich themselues with the spoile, and to get, what they can, with hooke and crooke. Truely, there are some of so theeuish a nature, that they can not but steale, and that take delite in no goods so much as those, which they haue gotten wrongfullie.

18 *For the path of euery righteous man is like the glistering light, which proceedeth to shine, so that he is stedfast in the day.*

19 *But the way of the wicked is like the darknesse, they know not where they shall stumble.*

These verses contayning a reason, why the way of the wicked is to be shunned, declare the difference between the state of the godlie, and of the vngodlie; to the end, that by the ods between their conditions, it may appeare how good a thing it is to walk *in the pathes of equitie*. As the light of the morning is glorious, and continueth, yea increaseth in brightnesse: euen so, the state and life of the godlie is full of blessings, and excellent ornaments: For they do not onlie proceed from vertue to vertue, neither onelie receiue from the Lord manie outward blessings in this life. But as starres in the in the firmament send foorth their light and bewtie: so they shall shine hereafter with grace and glorie. Wherefore (as the Prophet Hosea speaketh) *If we shall seek to know the Lord, his*

Hosea 6.3.

arising

ariſing will be like to the riſing of the morning, and he will come downe vpon vs, as the former and latter raine vpon the earth. This doctrine was not firſt taught by *Salomon*, but the God of Iſraell ſpake vnto me (ſaith *Dauid*) touching the iuſt, *that they ſhall be as vvhen the ſunne ariſeth in the bright morning*, or as the tender graſſe ſpringeth out of the ground in a clear morning after the ſunne ſhine. Moſt ſure and certaine then it is, *that euery iuſt man is ſtedfaſt in the day.* If any walketh in the day, he ſtumbleth not, becauſe he ſeeth the light of this world, ſaith our Sauiour Chriſt, Now he that loueth his brother remaineth in the light, and there is no ſtumbling block in him, ſaith the Apoſtle Iohn. Wherfore, he that practiſeth righteouſnes, hauing Gods word and mercie ſhining before him, muſt needs ſtand vpright without falling as being in the day: for the elect are children of the day, that is of bleſſing and ſaluation, and not of the night or of miſerie and damnation, as the Apoſtle Paul teſtifieth to the Theſſalonians. Happie then is the ſtate of the godlie and like vnto light: but wofull is the condition of the wicked, and may fitlie be reſembled to the miſt or darkneſſe: for as darkneſſe is vncomfortable, and doth depriue men of ſight and habilitie to eſpie and preuent dangers: ſo the life of the vngodlie is full of miſeries, and ſubiect to calamities, which neither it can diſcerne nor eſcape. Hereby it commeth to paſſe that they are ignorant, when and vpon what they ſhall fall and ruſh. Gods iudgements ſo ouertake them on a ſodaine, that they are ouerthrowen with them at vnwares. *So let all thine enemies periſh, ô Lord, but let them that loue thee, be as the ſunne, vvhen it marcheth on in his ſtrength.*

2. Sam. 23. 4

Iohn. 11. 9.

1. Iohn. 2. 10.

1. Theſ. 5. 5.

Iud. 5. 31.

20 *My ſonne, harken vnto my words, incline thine eares vnto my ſayings.*

21 *Let them not depart from thine eyes, keep them within thine heart.*

22 For

22 *For they are life vnto those, that find them, and wholesom to the whole flesh of euery one of them.*

Before that new instructions are declared by him, the spirituall father thinketh it good, againe and againe to prepare his sonne. He first demandeth an attentiue eare saying, *My sonne, incline thyne eares vnto my sayings*: for the eare is the dore, at the which knowledge doth especiallie enter, and faith (as the Apostle speaketh) commeth by hearing. Secondly he requireth a watchfull eye, *Let them not depart from thine eyes*, for if the eye be not sanctified and careful, aswell as the eare: vertue will easilie depart, and vice come in place therof. Thirdlie, he claimeth also a faithfull heart. *Keep them within thine heart*: for if the soule be not refourmed, aswell as the outward senses, or resigned as it were to the Lord, the seed of the word must needs be lost. Great cause there is to harken to the doctrines of the Scripture: *For they are life vnto those, that find them, and wholsome to the whole flesh of euery one of them*. Whosoeuer obey the word of God, shall thereby be preserued in soule and bodie from manie miseries, and in them both tast manie good blessings.

Keeping the heart.

23 *Aboue all watch and ward keepe thine heart, for out of it proceed the issues of life.*

Nature it selfe in the bodie of man hath so fenced the heart on euerie side, (whereupon this life chiefly dependeth, and from whence it floweth to the other parts) that by the verie placing of it, it seemeth to be a most noble entrall, whereof chiefe regard is to be had. The heart then is with all care and diligence to be preserued from hurt and from infection, but especially from sinne and from damnation. Hence it is that the Lord in Deuteronomie, willeth his people to look to themselues, and to their soules diligentlie, meaning

Deut.4.9.

meaning that this is to be done euen aboue all watch and ward, as here it is said: for it is not inough to free the soule from sinne, or to furnish it with the gifts of Gods spirit, but this is to be done with greater care and diligence, then any thing els: Rather then look to the cleansing of thine heart, then to the cleansing of thy well, rather look to the feeding of thine heart, then to the feeding of thy flock; rather look to the defending of thine heart, then to the defending of thine house; finally, rather look to the keeping of thine heart, then to the keeping of thy money. Great cause there is, why thou shouldest haue this speciall regard of thine heart: *For out of it proceed the issues of life.* A man may be maimed, blind, dumbe, and lame, and yet liue, yea enter into Gods kingdome. But seeing the heart is not onely the wel-spring of motion and sense, but of infidelitie, and faith, if that be vnsound, especiallie to God-ward, death, euen eternall death must of necessitie follow. Whereas then out of the heart floweth all sinne, and the heart is the seat againe of Gods spirit, *aboue all watch and ward, look to thine heart*: for what would it gaine a man to win the whole world, and to loose his owne soule?

Frovvard or euill lips.

24 *Remoue from thee the frowardnes of the mouth and put far away from thee the naughtinesse of the lips.*

After that we haue bin exhorted to look to our hearts, we are now not without cause willed to put euill speaking from vs. For there is no member in our whole bodie more hurtfull then the tongue, if it break the bridle, or abuse it selfe in speeches. All the vices of the tongue being comprehended in these two wordes, *frowardnesse and naughtinesse*, we are herein charged to take heed of blasphemie, lying, periurie, cursing, iesting, slandering, & infinite other such deformities of the mouth, and of the lips. He

is a

is a verie wise man, that offendeth not at all in his tongue: but to abuse our speech to vanitie, and lewdnesse, were as vndecent, as if any, when he goeth abroad, should draw his mouth or lips awry.

Sanctified eyes.

25 *Let thine eyes look directlie on afore, and let thine eye lids view straight before thee.*

To take heed to the way, and to look on straight before, are properties of a warie and circumspect man. We are then herein exhorted to walk circumspectly, not as the vnwise, but as the wise redeeming the time. We must as the common prouerbe is, look before we leap, & haue our eyes in our head, wherin they are placed, as in a watch-tower, to direct the whole bodie, and to foresee all dangers. But we are not to think that *Salomon* would onelie direct the eyes of the bodie, but that he would haue the eyes of the mind also do their dutie, and alwaies be bent vpon that, which is good, and watchfull in foreseeing all dangers. How perillous a thing it is to look awry, and not to haue the eyes of the head and heart continually attentiue on Gods commandement, and our owne good; the example of *Lots* wife may sufficientlie testifie.

Ephes.5.15.

Sanctified feet.

26 *Ponder the path of thy foote, and let all thy waies be ordered aright.*

A wise trauelor doth diligently examine what way he is to go, and if there be two pathes, whereof he doubteth whether is the rightest, he will weigh with himself, which of them it is best for him to take: euen so it is meet that euerie one by the ballance and weights of equitie and iustice, do ponder his affections and the meanes, which he vseth to bring any thing to passe, that he may know, whether they be lawfull or no, and if he find them to be amisse, then he must alter and correct them. Euerie one is to make such strait pathes to his feet, not onelie for his owne welfare, but for the good of other, least that

which

which is lame, be by a rough and crooked way of an offensiue example, euen turned quite out of ioynt, when as rather it should be healed. *Heb.12.13.*

27 *Turne not to the right hand or to the left, remoue thy foote from euill.*

This phrase of declining to the right hand, or to the left, is often vsed in the Scripture. The Lord in Deuteronomie speaketh thus to the people of Israell, *You shall take heed that ye do as the Lord God commandeth you, see that yee decline not either to the right hand, or to the left.* We must then walk not onely by measure, but as it were by line, yea by a streight line. We are not by any meanes to start aside from the truth of Gods word, either for loue, or feare, or any such affection, but abhorring that, which is euill, we are to cleaue constantlie to that, which is good. Let then euery one take heed, that neither he be of the number of those dissolute people, that make no conscience of any thing, nor of the companie of those fantasticall professors, who will needs be (as *Nazianzen* speaketh) more streight then the rule, more bright then the sunne, more right handed, then the right hand it selfe; for although the verie spirit of Christ, which is knowen by the mortifying of sinne, doth apparantly worke in diuers members of our congregations: and though the best diuines in Christendom, and most famous, not onely for their writings, but godlines, acknowledge our assemblies to be the Churches of Christ: yet all this and much more can not satisfie them, nor stay them from separating themselues from vs, and condemning vs, as if they themselues were of better iudgement, then the verie lights of the world, or were led with a more excellent spirit, then the spirit of Christ himselfe. What is this but either through zeale without knowledge to decline on the right hand, in seeking after more excellent thinges then are: or through vnaduised rashnes *Deut.5.32.*

raſhnes to turne too much on the left hand in condemning thoſe things, as vtterlie vnholie, which onlie are vnperfect? when as that, which is lame, is not by ſuch rough and offenſiue waies to be put quite out of ioint, but rather by the plaſters of patience, charitie, wiſdome, and a life vnreprooueable, to be healed.

THE V. CHAPTER.

1 *My ſonne, harken vnto my wiſdom, bow downe thine eare vnto myne vnderſtanding,*

2 *That thou maiſt obſerue counſell, and thy lips may preſerue knowledge.*

THe drift of the diuine inſtructor in this chapter is, to diſſwade euery one from the foule ſinne of adulterie. It contayneth two principall points, the one an admonition to auoid all fellowſhip with the adultereſſe: the other, an exhortation to vſe the meanes of chaſtitie. Before that the wiſe father commeth to giue his ſonne his leſſon, he vſeth a preface to draw him to attention, ſaying: *My ſonne, harken vnto my wiſdom, bow downe thine care to mine vnderſtanding, that thou maiſt obſerue counſell, and thy lips may preſerue knowledge*, that is, ſtir vp, and applie thy mind and affections, and bend the outward ſenſes alſo of thy bodie, to the end, that thou maiſt neither conceiue in mind, nor willinglie heare any euill or vanitie, and to the end alſo, that thou maiſt haue the word of God in thy mouth, that thy lips may be fenſed againſt the lips of the harlot, which allure vnto lewdneſſe.

A ſtrange woman.

3 *Albeit the lips of a ſtrange woman drop as an honie combe, and the roof of hir mouth is ſofter then oyle:*

4 *Yet hir latter end is bitter as wormwood,*

and

and ſharp as a two edged ſword.

5 *Hir feet go downe to death, hir ſteps go downe to the graue.*

6 * *Shee pondereth not the way of life, hir pathes are moueable, ſhee hath no knowledge.*

In theſe verſes the harlot is verie liuelie painted forth in hir colours, to the end ſhee may be not only the better knowen, but the more deteſted. *Albeit the lips of a ſtrange woman drop as an honie combe, and the roof of hir mouth is ſofter then oyle, yet hir latter end is bitter as wormwood, and ſharp as a two edged ſword.* Although the naughtie womans words are pleaſant to fleſh and bloud, in aſmuch as they tickle the ſenſes with promiſe of ioyes and delites, ſo that they may be compared to the honie combe, which is moſt ſweet to the taſt: and although hir ſpeeches are moſt plauſible and ſmooth; ſo that they may be reſembled to the oyle, which hurteth not the tendereſt skin, but rather ſuppleth the vaines and ſinewes: yet for all this, hir effects are moſt grieuous to be borne; ſo that they may be likned verie fitlie to wormwood, which exceedeth in bitterneſſe, and the euils, which at laſt ſhee bringeth men vnto are moſt deadlie, ſo that they may iuſtlie be called a two edged ſword: for howſoeuer at the beginning ſhee bringeth ſolace or comfort, and telleth that hir louer may be ſecure and free of all feare of danger or trouble: yet in the end ſhee worketh vnto him, ſhame, beggerie, hart griefe, deſtruction, and damnation, as afterward ſhal more plainlie appeare. *Hir feet go down to death, hir ſteps go downe to the graue:* Such are hir ſpeeches and lips, as they before haue bin deſcribed. Now as touching hir feet and ſteps, they lead vnto miſerie and vtter ruine, ſo that they which go with hir, or follow hir, are ſure to meet with moſt heauie iudgements, and moſt fearfull plagues, which the Lord hath prepared for hir, and hir companions: for, fornicators and

* *In this ſenſe I take this verſe, which before I liked well, but I was then loth to varie from the cõmon tranſlators, but the words well bearing this interpretation, I thought good, now to ſet it downe. The only obiection against it with a shew of reaſon may be, that pen doth not ſignifie lo in the Scripture. But Rabbi Jonah ſo turneth pen both here and 27. Eſay 3. And Dauid Kimhi readeth pen by way of interrogation ſer num in Latin, which in effect is all one with non or lo.*

and adulterers the Lord will iudge. To conclude, *Shee pondereth not the way of life, hir pathes are moueable, shee hath no knowledge.* By reason that people regard not the good way of vertue and wisdom, which bringeth life before spoken of, they run into all vices. This the harlot careth not for, and therefore though shee liue, yet shee is dead, because that being wanton, shee wanteth Gods spirit, which is the life of the soule. Hence it commeth to passe, that hir pathes are moueable, so that now shee is without, now shee is in the streetes, and shee lyeth in waite in euerie corner, as is afterward affirmed in this book. Finallie, she knoweth nothing, as shee ought to know, neither can come to the full knowledge of the truth vnto hir saluation. For as also is afterward set downe in the ninth chapter of this book. Though the fooliſh woman is full of words and babbling: yet for all that shee knoweth nothing, being so blind that shee doth not effectuallie see, either the foulnesse of hir sinne, or the miserie of hir estate, or the way to Gods kingdom: for truly, who whosoeuer hath not Gods grace, is blind, not seeing things a far off, euen those spirituall and heauenlie duties and vertues, wherewith God is well pleased, and which he hath prepared, that we should walk therin.

Prouerb. 7. 12.

Prouerb. 9. 13.

2. Pet. 1, 9.

Reasons dissuading from adulterie.

7 *Now therfore (ô sonnes, harken vnto me, and depart not from the words of my mouth.*

8 *Put thy way far off from hir, and draw not neare to the doore of hir house,*

9 *Least thou giue thine honor vnto other, and thy yeares to the cruell,*

10 *Least strangers be filled with thy riches, and thy labours be in another mans house,*

11 *And thou mourne at the last, after that thy bodie and flesh haue bin consumed,*

12 *And*

12 *And say, how haue I hated instruction, and my soule despised correction?*

13 *And haue not harkned to the voice of my teachers, and not inclined mine eare to mine instructers.*

14 *Within a little space I am in all euill, in the midst of the congregation and assemblie.*

In these verses the spirituall father both admonisheth his sonne to vse certaine meanes wherby he may be preserued from adulterie, & alledgeth sundry reasons tending to dissuade him from this sinne. One meane of auoiding the allurements of the strumpet, is listening to good counsaile, or the word of God contained in the first of these sentences. *Now therfore ô sonnes, harken vnto me.* An other is, the shining of the place, where she dwelleth and keepeth, *Put thy way far off from hir, and draw not neare to the doore of hir house*: for indeed as it is in our common prouerbe,

He that will no euill do,
must do nothing that longeth thereto.

Men will shun an house infected with the pestilence, much more then is the dwelling place of the harlot to be auoided, who is infinitely more contagious and dangerous then anie plague. The first reason set downe to dissuade men from passing by the waie wherin the adulteresse keepeth, is, *least thou giue thine honor to other*, least by this meanes thou not onelie loose the flower of thy beawtie, and dignitie, but giue it vnto an harlot, to enioy, becomming one flesh with hir. The second reason is, *least thou giue thy yeares to the cruell*, least thou by this meanes not onelie through vnsatiable lust shorten thy daies, but incurring the fierce wrath of the naughtie womans husband, or of some reuenger, be cruellie cut off, euen before the naturall course of thy life be expired. The third cause is, *least strangers be filled with thy riches, and thy labours be in another mans house*, least

alſo like the prodigall ſonne, thou not onely ſpend thy patrimonie vpon harlots, bauds, ruffians, and ill companions, but inrich them euen with that thy ſubſtance, which thou haſt got by the toyle and labour of thine hands, and earned dearlie with the ſweat of thy browes. The laſt argument is, *leaſt thou mourne at the laſt after that thy fleſh and bodie haue bin conſumed, and ſay, how haue I hated inſtruction, and my ſoule deſpiſed correction, and haue not harkned to the voice of my teachers, nor inclined mine eare to mine inſtructors? within a little ſpace I am in all euill in the midſt of the congregation and aſſemblie.* Finallie, leaſt thou not onelie receiue the puniſhment of wanting ſo manie good things, as haue bin rehearſed, but of feeling ſorrow and many euils ioyned therewithall; and ſo when it is too late, thou howle and crie, as the beaſtes which are ſtriken, or drawen to be ſlaine, when as now thy vitall ſpirits haue bin ſpent, and thy carkaſe hath bin plagued with ſome ſore diſeaſe, and ſpeak after this maner. O vnwiſe and moſt miſerable wretch that I am, how fond and mad haue I bin in former times, ſo litle to regard the good counſell of my parents, who wiſhed my good, and of the Lords Prophets, who reprooued my ſinne? what cauſe had I to be ſo ſtubborne to them, or to rage againſt them? for if I had obeyed them, I ſhould neuer haue loſt thoſe good things, that I had, nor haue felt the miſeries, that haue iuſtlie come vpon me: But becauſe I haue caſt their precepts behind my back, I am made ſodainlie an open ſpectacle of ſhame and vengeance, in place of arraignment and execution, before the bench and common people. Theſe reaſons then taken from humane damages, are verie forcible and ſufficient, not onely to diſſwade men from adulterie, but from comming neare to the houſe of the adultereſſe.

15 *Drink water out of thine owne ceſterne, and*

and flowing ſtreames out of the midſt of thine owne well.

16 *Let thy fountaines diſperſe themſelues abroad, thy ſtreames of waters in the ſtreets.*

17 *Let them be thine in ſeuerall, and not other mens with thee.*

18 *Let thy well-ſpring be bleſſed, and reioyce in the wife of thy youth.* *Reioyſing in a mans vvife.*

19 *Let hir be a moſt louely hinde, and a moſt amiable roe.*

20 *Let hir breaſts ſatisfie thee at all times, and dote in the loue of hir continuallie.*

Oftentimes in the ſcripture the eſtate and vſe of wedlock is ſhadowed out by the allegory or borowed ſpeech of waters. If then the ſelfe ſame thing is here alſo by ſimilitudes repreſented (in which opinion diuines and Hebricians of moſt excellent iudgment are) this is the naturall ſence of this place: Quench the thirſt of thy deſire, not by abuſing thoſe, that belong to other, but by inioying thine owne wife, euen as it is meet, that one hauing a well or pit of his owne, ſhould drink therof, and not of an other mans. The fruit of this lawfull courſe will be ſweet & great: for thou ſhalt haue children begotten in honeſt wedlock, of whom thou maiſt be ſure that they are thine owne, and which may be an ornament to the common wealth, and a refreſhing to thee in the ſtreets of the citie. Let therefore thy wife become a fruitfull vine, and forſaking all other keep thy ſelfe onelie to hir, and delite in hir. But if theſe words and verſes be more largely vnderſtood of the vſe and right diſpoſing of rihces before ſpoken of, (which interpretation pleaſeth ſome, and ſeemeth to them the fitteſt) then they carie this meaning, which to adde to the former expoſition, I iudge it in this caſe no *Numb.* 24.7. *Deut.* 33.28. *Eſay* 48.1. *Pſalm.* 68.27 *Eſay* 51.1.

more vnconuenient, then it is for mariners to set vp a full saile in their boats, when they see the wind to mooue them so to do. *Drink vvater out of thine owne cesterne, and flowing streames out of the midst of thine owne vvell*, Enioy comfortablie, and applie to thine owne behoofe, thy corne, thy wine, thine oyle, and all thy goods: for by one possession here named as most necessarie and vsuall, to wit water, euery one in this sense is to be vnderstood. It was the custome of the Iewes commonly to drink water, for which cause euery one almost had his owne proper wells and pits and cesterns. *Let thy fountaines disperse themselues abroad, thy streames of water in the streates.* Not onlie take part of thy goods thy selfe, but impart them to other, who stand in need, as to the fatherlesse, the widow, the begger in the street. *Let them be thine in seuerall, and not other mens with thee.* Let not baudes, and harlots haue anie part of them, or interest in them, but keep thou to thy selfe alone the right and power of them. *Let thy vvell-spring be blessed.* To conclude, giue thy goods to those that are in need so plentifullie, that the Lord may increase them, and the poore may blesse thee for them. Thus far reach those sentences, which are dark, of the true meaning wherof, let the seruants and Prophets of the Lord iudge. As for the verses that follow, they are more plaine, & without controuersie, and to be vnderstood of the duties of husbands toward their wiues. *And reioice in the vvife of thy youth*, Liue chearfullie with her, whom the Lord hath first matched with thee, as most naturallie louing, and to be loued. *Let hir be a most louelie hind, and a most amiable roe.* Euen as the hart being fond of the hind, followeth hir vp and downe, & solaceth himself with hir: or as the roebuck being exceedingly enamored with the roe, deliteth in hir, and wandreth with hir: so walk, talk, and refresh thy selfe with the wife of thy youth, being not bitter, but most kind and louing vnto hir all the daies

of

of thy life. *Let hir breasts satisfie thee at all times, and dote in the loue of hir continuallie*: Finallie, euen as the litle infant contenteth himselfe with the breasts of his mother, or nourse, or as they who are striken in yeares, dote greatlie on those things, which they like: so being satisfied with hir alone, and not offended with any of hir wants or infirmities, think hir the most beautifull of all other, and as a peerlesse pearle in thine eye, let hir be most acceptable vnto thee.

21 *And why, ô my sonne, shouldest thou go astray with a strange woman, or imbrace the bosome of another mans wife,*

22 *Sith euery mans waies are before the eyes of the Lord, and he pondereth all his pathes.*

23 *His owne iniquities shall take the wicked man, and he shall be held by the cordes of his owne sinne.*

24 *He shall die for want of instruction, and for that he wandreth in his great follie.*

In this conclusion of the chapter, the spirit of God addeth a diuine reason, dissuading from adulterie vnto those humane, which before haue alreadie bin set downe to this intent. *And vvhy, ô my sonne, shouldest thou go astray with a strange vvoman?* Great cause there is why thou shouldest flie all liking of other women, besides thyne owne wife, and why thou shouldest not be so bould as to come neere to an harlot, *Sith euery mans waies are before the eyes of the Lord*, in asmuch as God plainly seeth the most secret actions, that are done, yea, the verie inward cogitations of the heart, *and he pondereth all his pathes*, yea, sith the eternall God examineth all the deedes and thoughts of men, and iudgeth them in iustice. *His owne iniquities shall take the vvicked man*: Wherefore

howsoeuer for a time the vngodlie person, or adulterer may go abroad freelie, or be out of trouble: yet his owne sinne as a Bailife or Sergeant shall at the last, arrest and apprehend him: for his conscience shall check him, and summon him before the tribunall seat of God; *And he shall be held by the cordes of his owne sinne.* Moreouer, the troubles of the Lord raised vp by his transgressors, shall as Iaylors bind him with such bonds, or yrons as it were, that he cannot possiblie escape, being, kept together with the euill Angels in chaines of darknes against the day of iudgement. *He shall die for want of instruction,* At the last death and distruction as the Lords executioners shall take away his life from him, yea, they shall torment him in hell-fire. Now all this shall befall him for want of instruction, for his ignorance, careles nes, & disobedience, as also for that he goeth astray with the strange woman, or committeth many like abhominations.

See a like saying Job. 36.12.

THE VI. CHAPTER.

Suertyship.

1 *My sonne, if thou hast promised to be suertie to thy friend, or clapt thine hand with a stranger.*

2 *Thou hast ensnared thy selfe by the words of thy mouth, thou art caught by the speeches of thy mouth.*

3 *Do this now my sonne, and deliuer thy selfe, inasmuch as thou art come into the hand of thy neighbour; go thy way, submit thy selfe, and be importunate with thy neighbour.*

4 *Graunt no sleep to thine eyes, nor slumber to thine eye lids.*

5 *Deliuer*

5 *Deliuer thy ſelfe, as a Roe out of the hand (of the hunter) and as a bird out of the hand of the fowler.*

MAny precepts are deliuered in this book, which appertaine to matters of this life, and are needfull for the leading of this life the more proſperouſly and comfortablie, to the end we may the more freelie applie our ſelues to wiſdome, and ſerue the Lord the more acceptablie. Among diuers of this ſort, This concerning ſuertyſhip is not of the leaſt vſe and profit, inaſmuch as many by raſh incurring of debt, do vndo themſelues and their families, ſo that not onely hereby it often commeth to paſſe, that their minds are much diſtracted, but that their bodies are impriſoned, and the things which they poſſeſſe, are taken away. The Apoſtle Paul, conſidering what an hindrance euery way ſuch running into debt muſt needs be to them that feare God, willeth all Chriſtians, to owe nothing to any man aſmuch as in them lyeth, but to loue one another. Likewiſe here *Salomon*, to the end that his ſonne ſhould be without care and vnneceſſarie trouble, counſelleth him in theſe verſes: firſt, not to enter into ſuertyſhip, then (if peraduenture this way he hath ouerſhot himſelfe) to vſe all good meanes of getting his word or bond releaſed: Wherefore he ſaith, *My ſonne, if thou haſt promiſed to be ſuertie to thy friend, or clapt thyne hand with a ſtranger, thou haſt enſnared thy ſelfe by the vvords of thy mouth, thou art caught by the ſpeeches of thy mouth.* The wiſe king doth not ſimplie, or altogether forbid ſuertyſhip in theſe words as a thing vnlawfull: for as charitie bindeth vs ſometimes to lend our goods to our neighbour: ſo alſo to become ſuertie for him. The Apoſtle Paul himſelfe, who gaue the precept before named, to owe nothing beſide loue, yet offred himſelfe to be ſuertie vnto *Philemon* for *Oneſimus*, which he would not haue done, if it had bin vnlawful

Rom. 13.8.

Epiſt. Philem 19.

for him ſo to do. Onely then the danger of ſuertyſhip is heere ſhewed, to the end, that none ſhould eaſilie or raſhlie caſt himſelfe therinto. The ſpirituall father reaſoneth thus, ſeeing ſuertyſhip is as it were a ſnare, or a dangerous net, enter not into it raſhlie or lightlie, and put not thyne head voluntarilie like an vnwiſe woodcock into the ginne, that will take thee to deſtruction. But if any through a yeelding nature, or vnaduiſed ſpeech, haue ſo caſt himſelf into ſuertyſhip, as that he hath either by clapping of the hand, or by promiſe bound himſelf to pay his friends debt: what is he then to do? Then, *Do this now my ſonne, and deliuer thy ſelfe, inaſmuch as thou art come into the hand of thy neighbour, go thy way, ſubmit thy ſelfe, and be importunate with thy neighbour, graunt no ſleep to thine eyes, nor ſlumber to thine eye lids, deliuer thy ſelfe as a Roe, out of the hand of the hunter, or as a bird out of the ſnare of the fowler.* Leaſt this ſnare entrap thee, or be hurtfull to thee, or thine, inaſmuch as thou art fallen into it, do thine endeuour to be deliuered out of it. Sit not ſtill, but trot vp and downe, and in moſt humble maner earneſtly requeſt the creditor to be fauourable to thee in releaſing thee, or in letting thee alone. Secondlie, runne to thy friend for whom thou waſt ſuertie, and preſſe him to pay his owne debt, whereunto he is principallie bound; Delay in this caſe is not good: wherfore before thou goeſt to bed, or takeſt any reſt, with all ſpeed and diligence ſeek to make thy ſelfe free. It were a ſhame for thee indued with reaſon, not to ſhift or prouide ſo well for thy ſelfe, as brutiſh creatures do for themſelues: As therfore the beaſts labour by all meanes to eſcape the purſuit, which is made after them; or as the foules ſtriue to get out of the nets wherein they are intangled: ſo endeuour thou with might and maine, to come out of the bonds of ſuertyſhip.

6 *Go to the Ant, ô ſluggard, behold hir waies, and be wiſe,* Sloth.

7 *For ſhee hauing no guide, task-maſter, nor ruler,*

8 *Prepareth hir meat in the ſummer, and gathereth hir food in harueſt.*

9 *How long wilt thou lie, ô ſluggard, when wilt thou ariſe out of thy ſleep?*

10 *By a few ſleepes, a few ſlumbers, a little foulding of the hands to* * *ſleep.* * Or reſt.

11 *Thy pouertie commeth on thee in the mean ſeaſon as a ſpeedie traueller, and thy neceſſitie as an armed man.*

It were a ſhame ſaith a Philoſopher not to learne vertue from the example of the little creatures. To the ſelfe ſame purpoſe writeth the diuine inſtructor in this place of ſcripture: for now intending to draw men from ſlowthfulnes, as before from ſuertiſhip, he ſetteth before them the example of the Ant, which may be a patterne of great induſtrie and labour: Shee taketh ſuch paines, that all day long ſhee carieth graines of corne, which are euen greater then hir bodie. Againe, ſhee hath ſuch a forecaſt, by a certain naturall inſtinct, that in ſummer ſhee prouideth for winter, and in harueſt hideth and treaſureth vp food againſt an hard time. The ſluggard then may well learne by hir example to be diligent and prouident, and it may be ſaid vnto him, euen to his confuſion, *Go to the Ant, ô ſluggard.* The praiſe of the Ant is by ſo much the greater: for that *ſhee hauing no guide, task-maſter, nor ruler, prepareth hir meat in the ſummer, and gathereth hir food in harueſt*: for if ſome ſchoolmaſter had taught hir, or ſome ouerſeer did call hir to account, or finallie, if there were any Magiſtrate to puniſh hir, when ſhee did amiſſe, it were the *Seneca Lib. 10. de Clemētia.*

the leſſe maruell, that ſhee is ſo painfull and carefull. But ſeeing when ſhee hath no directer, or gouerner, ſhee is yet ſo prouident and diligent, when as the ſluggiſh man, hauing magiſtrates and maſters to direct and correct him, is ſo idle and rechleſſe, great cauſe there is, why as he ſhould be confounded and aſhamed, ſo ſhee the more commended and extolled: *Salomon* hauing thus propounded the example of the Ant, as if that he ſtood hard by the ſluggard, crieth out, *How long vvilt thou lie, ô ſluggard, vvhen wilt thou ariſe out of thy ſleep? By a few ſleepes a few ſlumbers, a little foulding of the hands to ſleep, thy pouertie commeth on thee in the mean ſeaſon, as a ſpeedie traueller, and thy neceſſitie as an armed man.* The time, which the ſlothfull perſon ſpendeth in lying in his bed, and in ſleeping, is verie long and much, for he doth not riſe commonlie till it be noone, or at leaſt till it be verie late. But yet he thinking this long time ſhort, excuſeth himſelfe ſaying, that he would ſleep and ſlumber but a little, and ſtretch out his limmes but a while longer. Thus whilſt he multiplieth his naps and ſlumberings, want ouertaketh him, as a ſwift traueller doth one, who walketh ſlowlie, and need meeteth with him as an armed man doth one without a weapon, that is not able to withſtand him. Neceſſitie as we ſay hath no law, and pouertie maketh the old wife to trot. Not to haue a crum of bread, or a drop of drink, or any neceſſaries of this life, is a miſerable thing. A man in this caſe muſt begge, which is ſhamefull, or ſtarue, which is intollerable, or ſteale, which is abhominable; when ſuch want and need ſhall not befall a man by caſualtie, but be incurred by careleſnes and negligence, it is not onely a crofie, but a fearfull curſe of God. As then thou wouldeſt be loth to come to extreme beggerie: ſo ſhun ſlothfulnes, the high way thereunto.

The vvicked man.

12 *The lawleſſe perſon, the wicked man, walketh*

walketh with a froward heart.

13 *He winketh with his eyes, he ſpeaketh with his feet, he inſtructeth with his fingers.*

14 *Wilie imaginations are within his heart, he practiſeth miſchief continuallie, he ſtirreth vp contentions.*

15 *Therefore ſhall his deſtruction come ſpeedilie, he ſhall ſodainlie be broken without recouerie.*

A notorious wicked man is herein partlie deſcribed, and partlie threatned. Firſt he is called a *Lawleſſe perſon*, becauſe he will not be ſubiect to the yoke either of Gods law, or of mans law, but giueth ouer himſelfe to all ſuch impieties and iniquities, as the ſtatutes and decrees of all well ordred countries do forbid, and greeuouſlie puniſh: For the Hebrew word *Belial* (which with the beſt writers I tranſlate *lawleſſe*) in the vſe, which it hath in the ſcriptures and good writers, noteth out an vngracious and diſorderlie perſon, who ſhaketh the law of heauen from his neck. We call ſuch a one in our Engliſh tongue, one that is paſt all grace, an vnthrift, a diuell incarnate. If any would know to what ſort of ſinners this name of the ſonnes of Belial is attributed in the Scriptures, it is manifeſt that they are termed therby, who are either notable Idolaters, or giuen ouer to groſſe vices, and to work all vnrighteouſnes, euen with greedines. *Moſes* in Deuteronomie ſpeaking of falſe Prophets or ſeducers, ſaith to the people of Iſraell, *If any of the ſonnes of* Belial *haue gon out of thee, and haue drawen aſide the inhabitants of their citie, ſaying, come, let vs go and worſhip ſtrange Gods, vvhen thou haſt inquired and ſought, and well ſearcht this out, if this abhomination be committed in the midſt of thee, thou ſhalt in any caſe ſmite the inhabitants of that citie vvith the edge of the ſword.* *Hannah* beeing charged

*Deut.*13.13.

1.*Sam.*1.16.

charged by *Heli* the Prieſt, with the vice of drunkenneſſe, and of beaſtlie behauiour in Gods church, going about to excuſe hir ſelfe anſwered him, ſaying, *Account not I pray thee thine handmaid as a daughter of Belial*. Such a lawleſſe perſon as is a ſonne or daughter of Belial, muſt needs be a reprobate: for what concord, ſaith the Apoſtle to the Corinthians, 2.Cor.6.15: *is there betweene Chriſt and Belial?* By all theſe places of ſcripture it appeareth, that Belial noteth out in the word of God alwaies either ſatan himſelf, or the child of the diuell, caſt out of the Lords fauour and vowed to perdition. Now in the ſecond place, that bad one whom the ſpirit of God would mark out as a notorious malefactor, is called a wicked man, or the *man of iniquitie*. The word vſed in the originall text which is *auen*, ſignifieth commonlie in the ſcripture ſuch vnrighteouſnes, as worketh ſome hurt or vexation. Wherefore he is ſaid to be a man of iniquitie, who not onely is full of all ſorts of ſinnes, but is verie harmfull withall, and troubleſome vnto his neighbours. For example, when you ſee any that is a promooter, a purſuer of good men, a ſower of diſcord, a diſturber of the Church, or common wealth, or a cauſer of ſlaughter, you may iuſtlie call him a man of iniquitie. For he that is ſuch a one, goeth about thoſe things, which not onely are forbidden by Gods lawes, but ioyned with the wronging and iniurying of men. All the chiefe poyſon of this ſerpent is in his tongue, in regard wherof it is ſaid of him, *that he vvalketh with a froward mouth*: whereby is meant (as Pſalm.10.7. the Prophet ſpeaketh in the pſalme) *that his mouth is full of curſing, deceit, and guile, and that labour and affliction or iniquitie is vnder his tongue*. Dailie experience teacheth, that whereſoeuer ſuch a wicked man, as hath bin deſcribed, walketh or is conuerſant, he blaſphemeth, curſeth, ſweareth, or abuſeth his tongue vnto ſome hurt or other. Now if this wicked man had but this one bad property alone, that he did what

what harme he could with his mouth, although this were much to be deteſted, yet it were the more tollerable, if likewiſe he did not abuſe all the other members of his bodie vnto deceit and miſchiefe. But behold, he hath not onely one ill propertie, but manie, if not all, neither doth he giue ouer his mouth alone vnto vnrighteouſnes, but his eyes, his feet, his fingers, and conſequentlie all his members and ſenſes: for he winketh with his eyes, he ſpeaketh with his feet, he inſtructeth with his fingers. It is not vnlawfull by ſignes to expreſſe the ſecret meaning of the heart; or to admoniſh any to take heed of euill. Orators may vſe the eloquence of the bodie, as they call it, and they that be dumbe, muſt needs ſpeak by geſtures. When *Zacharie* that diuine ſacrificer was taken ſpeechleſſe, his godlie friends and kinsfolkes by ſignes demanded of him, how he would haue his ſonne called, whereunto he anſwered by ſignes againe. *Luk.1.62.* But to abuſe the members of the bodie to be ſignes of lewdnes, of couſening, of deceit, this is abhominable, and this is that, which here is reproued. There is ſome place and time, wherein the wicked man dare not, or is loath to ſpeak, wherein yet he is deſirous that his fellowes in miſchiefe ſhould know his mind: Then and there he winketh wiles with his eye, or treadeth his companion on the foote, or pointeth cloſely with his finger, or maketh ſome priuie ſigne, or other. The Prophet *Dauid* in a certaine pſalme complayneth of ſuch winkers and hypocrits, ſaying to the Lord, *O Lord, let them not wink with the eye, that hate me vvithout cauſe, for they ſpeak not peace, but deuiſe deceit againſt thoſe that are peaceable in the earth.* *Pſalm. 35. 19.20.* The ſonne of Syrach, whom I may call a good interpreter of this booke of the Prouerbes, painteth out the diſſembler here ſpoken of in his colours. *He that winketh vvith the eye (ſaith he) imagineth miſchiefe, but he that hath knowledge will depart from him. In thy preſence he vvill keep vnder his mouth, and* *Eccleſiaſtes 27.25.26. 27.28.*

vvill

vvill shew admiration of thy speeches, but at last he will peruert thy talk, and vvork thee some stumbling block for thy vvords. I haue heard many things, but I haue not compared any thing to him, and the Lord hateth him. Now seeing this detestable dissembler is such a one, no maruell, if *Salomon* afterward in this book affir-
Prou. 10. 10. meth, that he is of the number of those, who peruert their waies, and oppoſeth him to the plain dealing man, who walketh vprightlie. But of all the winkers and signe-makers in the world at this day, the masse priests do excell, who to couſen the people, and to make them beleeue that they are most deuout and holie, when there is as much religion in them as in horses, daunce such hie the gaies with their feet, frame such figures with their fingers, and cast such countenances on the matter, at what time they are hollowing, tossing, and worshipping their mealie God, as that they may seeme not onelie to be practisers, but masters of the art of dissimulation. But to conclude, as fishes are knowen by their eyes and gilles, whether they be good or euill: so are men discerned by their lookes and gestures: for the disposition of the mind is seene in the estate of the bodie, and the motion of the bodie is as it were a voice of the mind. Wherefore let euery one be carefull that he gouerne aright all the senses and parts of his bodie, and frame his gestures vnto modestie, comelines and sinceritie: But such as is the disposition of the mind within, such will be the outward behauiour and cariage of a mans selfe. No maruell then that it is further said of the wicked man, that *vvilie imaginations are in his heart, and that he imagineth or practiseth mischiefe continuallie.* In which words the verie entrailes of the vngodlie person are ripped vp, wherin is nothing els but deceit and mischiefe: for as an artificer deuiseth and maketh new fashions of garments: so he inuenteth and practiseth euill. He commeth in sheepsclothing like a lambe, but inwardlie he is

he is a rauening wolfe. The thoughts of mans heart are onelie euill continuallie, but from time to time to deuise and work iniquitie euen with delite, this is a badge of one that is vnregenerate. Now to conclude, the verie eare-mark (as it were) whereby the vngodlie person hitherto pointed vnto and painted out, may especially be knowen, is, that he stirreth *vp contentions*: for what worse property can there be, then to be a make-bate, or who would not iudge him to be a lim of the diuell, who by back-byting, or tale-carying soweth the seedes of strife? Well, seeing the lawlesse person and the man of Belial is thus full of all iniquity, and seeing he taketh away concord from among men, which is the chiefest good thing in this life: *Therfore shall his destruction come speedily, he shal sodainly be broken vvithout recouerie*: Great sinnes haue great punishments, neither onelie great, but sodaine. The day of iudgement shall at last vtterlie ouerthrow the sinner, but sometimes also euen in this life he is ouerwhelmed with a floud of calamities, which in great heapes come on him vnawares. There may be a breaking which may be repaired, and a wound which may be remedied. But the ruine of the sower of contention shall be an vtter vndoing of him in his estate, name, bodie, and soule: for the Lord will quicklie ouerthrow him, and plague him most greeuouslie, who (as it followeth) hateth sundrie vices, but especiallie abhorreth the stirring vp of strife among brethren.

16 *These sixe things doth the Lord hate, yea, these seuen are abhomination to his soule.* *Seuen abhominations.*

17 *The hautie eyes, a lying tongue, and the hands that shed innocent bloud.*

18 *An heart that plotteth wicked deuises, feet that be swift in running to mischiefe.*

19 *A false witnesse that forgeth lyes, and him*

him that rayſeth vp contentions among brethren.

We are taught in theſe verſes, that albeit the Lord abhorreth all ſorts of ſinnes: yet there are ſome particular vices, which he after a ſpeciall ſort deteſteth, and vſeth moſt ſeuerelie to reuenge. The Lord hath no ſoule as man, but to declare that he doth not lightlie but fullie, and as it were inwardlie deteſt and loath the ſinnes here ſpecified; he is ſaid to abhor them in his ſoule. The things moſt odious vnto God are in order theſe. Firſt, *The hautie eyes.* The eyes of the bodie lifted vp aboue meaſure or abuſed to ſhew contempt, as ſignes of a proud perſon are abhominable in Gods ſight, and how much more then the eyes of the mind, ſearching into matters that are too hie, and thinking that they ſee moſt clearlie, when they are moſt blind. Mark this you proud peacocks of the world, that boaſt ſo much of your gifts or vertues, and take ſuch a pride in your beawtie or apparell. Shall duſt and aſhes be thus puffed vp, and riſe vp in pride and preſumption, and will not God think you caſt you downe, as he did the builders of the tower of Babell, or humble you as he did *Nabuchadnezer*, or plague you, as he did *Herod*? The ſecond abhomination is, *The lying tongue.* Falſhood is moſt contrarie to God, who is truth, and God hath giuen to man his tongue, that he may expreſſe that by his mouth, which he hath conceiued in his heart: Wherefore they greatlie abuſe the gift of God, who vſe it to couer falſhood, or to vtter vntruthes. So did *Ananias* and *Saphira*, but death was their reward. The third is, *The hands that ſhed innocent bloud.* Our hands were giuen vs to helpe our ſelues, and other that ſtand in need of our aide, or are wronged. If then any ſhall ſo abuſe his hands, as that he ſhall not onelie hurt, but murder his innocent neighbour, he muſt of neceſſitie be a great ſinner,

and

and his ſinne muſt needs appeare hainous in Gods ſight, for innocent bloud crieth for vengeance to heauen, from whence it cannot but pull downe gods heauy iudgements on him, who hath ſhed it without cauſe, as may appeare in the hiſtorie of *Cain* and *Abell*. The fowerth is, *The heart that plotteth wicked deuiſes*. There is no mans heart but hath euill thoughts, but of purpoſe and malice to deuiſe miſchiefes, this is a propertie as before hath bin affirmed of a verie wicked man: When as then the heart ſhall be ſuch a ſhop as it were of deuilliſh pollicies and practiſes, God (which iudgeth men eſpeciallie according to their intents and inward affections and cogitations, not onely abhorreth it, but will puniſh it moſt ſeuerelie. Thus, the Lord beginning at the ſcornfull eyes, will proceed to the lying tongue, and ſo to the bloudie hands, and from them to the corrupt heart, till at laſt he diſcend and come to the feet, *vvhich are ſwift to run vnto miſchiefe*, wherein the fift abhomination is contained. Such is the frailtie of the fleſh, that it is an eaſie and common thing to ſlide into ſinne, or to be drawen to do that, which is euill: But with great deſire and ſwiftneſſe of affection and trauaile of bodie, to run or poſt from place to place to do ſome harme or villanie, this is an execrable thing in Gods ſight, and a propertie of Satan. Of this ſort of people were the Phariſies, who compaſſed ſea and land to make a proſelite, or a receiuer of their opinions, but a woe was therefore pronounced againſt them by our Sauiour Chriſt. Theſe fiue ſorts of ſinners who haue alreadie bin ſpoken of, are corrupt in ſome part of the naturall bodie; the other two remayning, are moſt hurtfull plagues to the bodie of common wealthes, and therefore no maruell if the Lord abhorre them, and namelie the falſe witneſſes *that ſpeaketh lyes*, the ſixt deteſtable perſon. Much hurt doth the deceitfull and lying witneſſe; for he corrupteth the Iudge, oppreſſeth the innocent,

ſuppreſſeth the truth, and in the court of iuſtice ſinneth againſt his owne ſoule and the Lord himſelfe moſt greeuouſlie. So did the falſe accuſers of our Sauiour Chriſt, vpon whom a perpetuall brand of infamie is ſet in the Goſpell. The laſt deteſtable perſon here mentioned, is he, *that maketh contention among brethren*, but not the leaſt: for he that by backbyting, ill counſell, or any other meanes, ſetteth thoſe together by the eares, that are tyed in the bond of vnitie and amitie, doth more hurt oftentimes then the murtherer, inaſmuch as he ſlaieth not onely mens bodies, but their ſoules. O that this were well conſidered by Hereticks and Siſmatiques in theſe daies, who break the peace of the Church, and deuide themſelues from the members of the bodie of Chriſt, and not onely caſt themſelues into vnneceſſarie troubles, but draw aſide manie into endleſſe errors, peruerting wauering profeſſors, wounding the conſciences of conſtant Chriſtians, hardning the hearts of Atheiſts, cauſing the chiefe enemies of Gods grace to triumph, and offending the maieſtie of the Higheſt, howſoeuer they imagine they do him good ſeruice.

20 *My ſonne, obſerue thy fathers commandement, and forſake not thy mothers inſtruction.*

21 *Bind them alway vpon thine heart, [and] tye them about thy necke.*

Salomon intending in this chapter againe, to diſſwade his ſonne from adulterie, prefixeth in theſe words a preface containing his aduiſe. *My ſonne obſerue &c.* my child, lay vp thy parents counſell as a moſt precious treaſure, and keep it ſafely as moſt coſtlie iewels.

22 *It ſhall lead thee when thou walkeſt, it ſhall watch ouer thee when thou ſleepeſt, it ſhall talk*

talk with thee when thou wakeſt.

23 *For the commandement is a* lanterne, and doctrine a light, and reproofes of inſtruction a way of life,*

* or Lampe.

24 *To preſerue thee from the naughtie woman, [and] from the flatterie of the ſtrange womans tongue.*

Herein *Salomon* ſheweth the reaſons of that his aduiſe, which he did ſet downe in the two verſes going before. *It ſhall lead thee when thou walkeſt*, the counſell of thy godlie parents, or the word of God by them applied vnto thee, ſhall as a guide direct thee in thy calling, actions, and iourneys. *It ſhall watch ouer thee vvhen thou ſleepeſt*, it will be alſo as a watch man to preſerue thee from temptations, troubles, and dangers in the night ſeaſon. *It ſhall talke with thee when thou wakeſt.* Finallie, it will like wiſe be as a familiar friend vnto thee, conferring with thee in the morning, or in the day time, of the mercies of God, of the promiſes of the word, and of ſpirituall matters. *For the commaundement is a lanterne*, for the law of the Lord is as a bright lamp, which in the night ſeaſon ſhineth in a dark chamber; inaſmuch as it enioyneth that which is good, and forbiddeth that which is euill. *And doctrine a light*, the inſtruction of the word is againe as the light of the Sunne, which in the day time manifeſteth the way which is to be gone. For in like maner the doctrine of the Scripture manifeſteth truth and error. *And reproofes of inſtruction a vvay of life.* Finallie, rebukes for ſin, or the admonitions of Gods word, are like the way or path which directly bringeth men to their iourneis end, or to the place whither they would go. For as wholſome reproofes pull vs from our vices, ſo they do hold vs in our duties. *To preſerue thee from the naughtie vvoman*, the word of God I ſay is ſuch a

See Pſal. 19. 8.

See Pſal. 119 105.

ſoueraigne preſeruatiue, as hath bin ſpoken of, to keep thee from the adultereſſe, *and from the flatterie of the ſtrange vvomans tongue*, and to preſerue thee from being ſeduced by the entiſing ſpeeches of the harlot.

25 *Deſire not hir beautie in thine heart, neither let hir catch thee with hir eye lids.*

Now *Salomon* commeth to warne his ſonne, that he be not drawne to go a ſtray by any prouocations vnto vnchaſtitie. *Deſire not hir beautie in thine heart*, albeit ſhee is faire, yet look not on hir to luſt after hir. *Neither let hir catch thee vvith hir eye lids*, Neither yet ſuffer hir wanton or pleaſant lookes, to be a net to intangle thee, or a fire to inflame thee.

26 *For by a whoriſh woman one is brought to a morſell of bread, and the adultereſſe hunteth for life, which is precious.*

Two great hurts ariſing vnto men by following after ſtrange women, are here ſpecified as ſufficient reaſons to diſſwade euery one from the foule ſinne of adultery. One is, the loſſe of goods. *For by a whoriſh vvoman one is brought to a morſell of bread.* Through whordome men come to extreme pouertie: For the harlots haue one part of their ſubſtance, who haunt their companie; baudes and ruffians another part; officers before whom they are often conuented another part: the reſt conſumeth through a ſecret curſe of the Lord, and thus at laſt all commeth to nothing. Another miſchiefe is, the loſſe of life it ſelfe. *For the adultereſſe hunteth for life, which is precious*. The vile harlot not onelie bringeth a man to beggerie, but to death and deſtruction, being in this reſpect like vnto hunters, who ſeek after the life of the poore beaſt: For the adultereſſe ſeeketh by all meanes to draw hir companion to commit follie with hir, whereby it commeth to paſſe, that he is layd open to hir husbandes rage, the magiſtrates ſword,

ſword, and Gods wrath. Now, becauſe ſhe vſeth craft and deceipt to intangle hir louers, it is not onelie heer ſaid of hir, that ſhe hunteth, but in the Book of the Preacher, that hir heart is as nets, and hir hands as ſnares. *Eccleſ.7.28.*

27 *Can any take fire into his boſome, and his garments not be burnt?*

28 *Can any walk vpon burning coales, and his feet not be burnt?*

29 *So is he that goeth into his neighbours wife: whoſoeuer toucheth hir, ſhall not be vnpuniſhed.*

Now, the wiſe king commeth to amplifie the former reaſons, which heer he doth by a moſt fit ſimilitude. There is great likeneſſe betweene the adultereſſe and fire, both in the propertie of inflaming and conſuming. *Can any take fire in his boſome &c.* Euen as it is impoſſible, that fire ſhould not conſume thoſe clothes or that bodie which it toucheth: ſo it can not be, but that the adulterous woman, wil vndo or hurt, at the leaſt verie ſorely, both in outward things and in his perſon, him, who committeth follie with her. The conſideration hereof cauſed *Job* to ſay, (from whom it is likely that *Salomon* took this compariſon) that the ſinne of adulterie is ſuch a fire, as would (if he had committed it) haue conſumed him vnto deſtruction, and quite rooted out all his increaſe. *Job* 31.12.

30 *A thiefe is not deſpiſed, who ſtealeth to ſatisfie his ſoule when he is hungrie,*

31 *But if he be taken, he repayeth ſeuen fold, he maketh recompence with any ſubſtance of his houſe:*

32 *As for him who committeth adulterie with a woman, he is void of vnderſtanding, he*

who ſhall do this, deſtroyeth his owne ſoule.

33 *He ſhall receiue a blow and blame, and his reproch ſhall not be blotted out,*

34 *For the fierce rage of a man is in iealouſie, and he ſheweth no mercy in the day of reuenge.*

35 *He hath no reſpect to any ranſom, and he reſteth not, albeit thou proffereſt many gifts.*

The reaſons before ſet downe tending to diſſwade from adulterie, are in this concluſion of the chapter enlarged by a compariſon betweene the leſſer ſinne and the greater. *A thiefe is not deſpiſed, who ſtealeth to ſatisfie his ſoule.* Albeit it is a ſhame to ſteale, yet theft is not ſo foule a fault, as to defile another mans wife. True it is, he who did ſteale to preſerue his life, Exod.22.1. was by the law of God to be puniſhed, for he was to make full reſtitution, or to be ſold: but he was not to be put to death, or to be noted with publike infamie: at the leaſt when he had made reſtitution, all his diſcredit was to ceaſe. *As for him who committeth adulterie vvith a vvoman, &c.* The caſe ſtandeth otherwiſe with the adulterer, who conſidereth not the greatneſſe of his ſinne, or of Gods iudgement againſt it, and therefore is void of vnderſtanding, for he deſerueth death, and by the Law of God he is to die. *He ſhall receiue a blow and blame, and his reproch ſhall not be blotted out.* He who committeth adulterie, ſhal be purſued by the whoriſh womans husband vnto death, and executed by the Magiſtrate, neither only ſhall he liue and die like a ſtained and ſpotted man, but euen when he is dead, his infamie ſhall remaine. *For the fierce rage of a man is in iealouſie.* Although effeminate perſons can put vp the wrong offred them in the defiling of their wiues: yet thoſe who haue any manhood in them, will not, neither poſſiblie can. Indeed priuate reuenge is vnlawfull, but

the

the ſecret motions of nature will ſo work in this caſe, that men will purſue thoſe before the Magiſtrates, euen vnto the death, who haue done them wrong in their chiefeſt treaſures, which are more deare vnto them then life. How true this is, may appeare in the example of that Leuite, of whom mention is made in the booke of Iudges, who ſeeing his wife to haue bin ſhamefully abuſed, ſent the parts of her dead bodie to the tribes of Iſraell with this meſſage, *Conſider the matter, conſult, and giue ſentence.* To conclude, the husband which is inflamed with iealouſie, or rage for wrong offered vnto him in his wife; will neuer be reconciled nor reſt, till he hath bin reuenged of his aduerſarie the adulterer, euen vnto the full. Now if man will not pardon the offence this way done to him, how much more will God puniſh the tranſgreſſion of his law in this caſe, yea, how much more ſeuerely will he reuenge ſuch villanie? *Iudg.19.30.*

THE VII. CHAPTER.

1 *My ſonne, obſerue my wordes, and lay vp my precepts within thee.*

2 *Keep my precepts and thou ſhalt liue, and my doctrine, as the apple of thine eye.*

3 *Bind them to thy fingers, write them on the table of thine heart.*

4 *Say vnto wiſdome, thou art my ſiſter, and call prudence thy kinſwoman.*

5 *That ſhee may preſerue thee from the ſtrange woman, from the adultereſſe who flattereth with hir lips.*

THis Chapter, wherein *Salomon* ſtill intreateth of adulterie, conſiſteth of a Preface contained in theſe verſes, and a parable, which firſt is propoun-

ded, then applied in the reſt of the Chapter. After what maner we are to receaue the word of God, the wiſe king ſheweth firſt in theſe ſpeeches. *My ſonne, obſerue my words, &c.* If a man haue iewels, he will not caſt them in euery place, but he will keep them as ſafe as he can, vnder lock and key. Such carefulnes would the holy Ghoſt haue vs alſo vſe, in hiding and keeping good inſtructions in our hearts. *Keepe my precepts and thou ſhalt liue, and my doctrine as the apple of thyne eye.* The inſtruction of the word is the ſame to the ſoule, which the eye is to the bodie: For as the bodie without the ſight of the eyes, runneth vpon many things that hurt it, and falleth at euery litle ſtumbling block. So the ſoule moſt fearefully ruſheth into ſinnes, if it want the light and direction of the word. As therfore we are moſt careful to keep our eyes from hurt, ſo ſhould we be as charie & wary, to preſerue the admonitions of the Scripture. When *Nahaſh* the Ammonite offred to make a couenant of peace with the children of Iſraell, vpon condition that they would pull out their right eyes, albeit they were in great diſtreſſe, yet would they not yeeld thervnto. In like maner then, let vs not for any thing in the world, part with the good inſtructions which once we haue receaued, yea, let vs ſooner part from our eyes, then from them. Let vs rather (as is added) *bind them to our fingers, and write them on the tables of our harts*, let vs haue them (I ſay) at our fingers ends, neuer ſuffring them to vaniſh or to periſh. To this end euery one is admoniſhed in the laſt place, to ſay *vnto wiſdome thou art my ſiſter &c.* The loue betweene bretheren, ſiſters, and kinsfolk is verie naturall, and againe their familiaritie verie great. They often feaſt one another, as did *Iobs* children, and they liue louingly together as did *Marie*, *Martha*, and *Lazarus*. In like ſort then, we are not to be ſtrangers in the word, but we muſt be daylie conuerſant therein, louing it moſt dearly, and following it moſt

care-

carefully. Thus if thou embraceſt and entertaineſt prudence, then, *ſhe will preſerue thee from the ſtrange woman*. The ſumme of theſe words is, that for as much, as no man by himſelfe is able inough to take heed of the harlot, and the word of God is an onely ſoueraigne preſeruatiue againſt this euill; therefore it is with all diligence to be kept and regarded.

6 For as I looked through the window of mine houſe out of a caſement,

7 I ſaw among the fooles, I marked among the lads, a witleſſe youth,

8 Who paſſing through the ſtreet neare vnto hir corner, went the way toward hir houſe,

9 In the twylight, at euening tyde, in the blackneſſe of the night, and the darkneſſe.

Now, the wiſe king beginneth to propound his parable, deſcribing in theſe verſes the fooliſh and wanton yong man, which was drawen at laſt to commit follie with the naughtie woman. *As I looked through the window of mine houſe.* They that will ſtand in their chambers, or looke out of the windowes of their houſes, may heare and ſee many ſuch things done and ſaid, as here are ſpoken of. But *Salomon* through the window of his mind did view & behold the cuſtomes and behauiour of wantons. *I ſaw among the fooles &c.* He conſidered and found by obſeruation, that ſome raſh and vngodly youth with whom God is angrie for former ſinnes, falleth through his owne corruption, into the deep pit of the mouth of the harlot at the laſt. *Who paſſing through the ſtreet neare vnto hir corner.* Here he would giue vs to vnderſtand, that the vaine yong man by going the way where the harlot dwelt, was brought at laſt to commit whoredome. *In the twylight, at euening tide, in the blackneſſe of the night, and the darkneſſe.* He conſidered what was done, and ſaid, from euening to morning,

and

and all night long, as also how the adulterer is wont to stray abroad when it is dark.

10 *Now, behold, a woman came foorth to meet him, in whoriſh attire, and ſubtill in hart.*

11 *She is a babler [and] ſtubborne, her feet abide not within her houſe,*

12 *Now ſhe is without, now in the ſtreetes, and ſhe lyeth in waite at euery corner.*

The wiſe king hauing deſcribed the wanton youth, proceedeth to paint out the naughtie woman in her colours. *Now* (ſaith he) *behold, a vvoman came foorth to meet him, &c.* An vnmodeſt ſtrumpet, light in her apparell, and cunning aſwell to hide her craft, as to deceiue, ſpying the wanton youth out of her houſe, took this occaſion to tempt him vnto follie. *She is a babler and ſtubborne, &c.* Shee hath theſe three ill properties: firſt, ſhe is not ſparing of words, but verie talkatiue. Secondly, ſhe is not of a meek ſpirit, but diſobedient to God and her husband, yea verie ſtout. Laſt of all, ſhe is not a houſe-doue, but a gadder to and fro. *Now ſhe is vvithout, now in the ſtreetes.* She hath this propertie alſo, to lye in waite for the chaſtitie of men in euery place, as *Thamar* did when ſhe ſate in the high way, to tempt *Iudah* vnto whoredome.

13 *Then ſhe taking hold on him, kiſſed him, and hardning her face, ſaid vnto him,*

14 *I haue at home ſacrifices of thankeſgiuings, this day haue I paied my vowes:*

15 *For this cauſe I am come foorth to meet thee, whileſt earneſtly I ſeek thy face, in good time I find thee.*

Thoſe ſpeeches of the harlot are here ſet downe, wherein ſhe intreateth him to ſup with her. *Then ſhe taking*

taking hold on him, kissed him. The whorish woman saluteth the yong man in a most bold and wanton manner, not with an holie, but with a filthie kisse. As *Potiphars* wife laid hold on *Ioseph* to stay him, so she layeth hold on the yong man, to draw him toward her house. *I haue at home sacrifices of thankesgiuing.* Sith I haue verie good fare at home (saith she) I pray thee come and sup with me. God commanded in his Law, that when any offred peace offrings for their prosperitie, part of those sacrifices should be burnt, part giuen to the Priest, part reserued to be eaten by them who brought the same: Of this part then she speaketh in this place. *For this cause I am come foorth to meet thee, &c.* Here is great good will pretended, but this loue was not true loue in deed, because none can loue his neighbour aright, but he which loueth God as he ought. The sense of these words is, as if she should haue said, Because I beare thee most entier good will, I haue not sent a messenger for thee, but come my selfe, and what good luck is this that I meet with thee?

16 *I haue decked my bedsted with couerlits, with sundrie picture workes, with curtaines of Egypt.*

17 *I haue perfumed my bed, with mirrhe, aloes, and cynamome.*

The harlot in these words intreateth the yong man, hauing now supped with her, to stay and lodge in her house all night. The reason which she bringeth to this intent, is taken from the ornaments and furniture of her bedding: I haue princely lodging for thee (saith she) therefore I pray thee refuse not to stay with me all night.

18 *Come thy way, let vs take our fill of loue vntill the morning, let vs delite our selues with amorous ioyes.*

19 For

19 *For mine husband is not at home, he is gon a far iourney.*

20 *He took in his hand a bag of money, at the day appointed he will returne home.*

The naughtie woman in these verses entiseth the yong man, vnto the verie act of adulterie. To this end she bringeth two reasons: whereof the one is pleasure, (a subtill baite to take the yong man by,) the other is securitie, telling him that her husband is gon a far iourney, which long absence of her husband, is confirmed by two signes thereof, *the great bag of money which he tooke with him, and the set day,* wherein he appointed to returne.

21 *She drew him by* *her great craft, by the flatterie of her lips she prold him on.*

* or The store of her craft.

22 *He followeth her forthwith: as an oxe goeth to the slaughter, and as a foole to the correction of the fetters.*

23 *Vntill a sharp pointed weapon cleaueth his liuer: like as a bird hasteneth to the snare, not knowing that it is set for her life.*

Cegneces el musar, euill, *I turne these words as Drusius doth, who thus rendreth them in Latin, Sicut stultus ad castigationem compedis. Pro. class. 1. lib. 4.*

The force or issue of the strange womans oration, is declared in these verses. First of all, herein she is resembled to a school-mistresse, which leadeth and draweth her nouices and schollers, to follow her and do what she prescribeth or perswadeth. Secondly, he (the yong man I meane) is resembled, first, to an oxe which followeth the drouer to the shambles, where he is knockt on the head. For indeed in like maner, the wanton youth followeth the harlot to her house, where the good man comming in at vnawares reuengeth him. In the next place, the yong man is compared to a foolish malefactor, led to the prison, there to be kept in chaines, vntill the day of execution, at which time the executioner thrusteth him through

through with some sharp pointed sword; to the end that his heart or liuer being cleft, or cut in sunder, his life may quite be taken away. For after this manner it fareth with the witlesse youth, who either by the harlots husband, or the publike magistrate, is at last taken and put to death. Last of all, the yong man is likened to a bird, which flying greedilie toward the lure, is caught in the snare to her destruction. For he committing follie with the naughtie woman, is by one meanes or other plagued and reuenged.

That the executioners in those times vsed vvith the svvord to thrust through or kill malefactors, may appeare 1. King. 2. 25. and other places of Scripture.

24 *Now therefore (ô sonnes) listen vnto me, and harken to the words of my mouth.*

25 *Let not thy soule go astray toward her waies, wander not aside toward her pathes,*

26 *For she hath wounded and struck downe manie, and mightie men of all sorts haue bin slaine by her.*

27 *The wayes to her house [are the waies] to the graue, going downe to the secret vautes of death.*

In this conclusion of the chapter, *Salomon* commeth to applie the former parable. First, he sheweth the remedies of adulterie, one whereof is the hearing of the word, another, the flying of the place where the harlot keepeth. Secondly, he declareth the ruines which the adultéresse hath wrought in the world, whereof one is, that she hath slaine innumerable people, as may appeare in the destruction of the old world: the plaguing of the Israelites for their wantonnesse; and the warres betweene the Grecians and Troians: another is, that the mightie potentates of the world haue also by her meanes bin brought to miserie or death, as *Sampson*, *Dauid*, this our *Salomon*, with infinite other.

THE

THE VIII. CHAPTER.

1 *Doth not wisdome crie, and vnderstanding lift vp her voyce,*

2 *On the top of the high places, standing by the high way in the place of many pathes?*

3 *At the side of the gates, in the comming in of the citie, in the entrie of the dores, they sing, saying:*

THe excellencie of wisdome and vnderstanding is at large set down in this Chapter, which containeth two points: The one, the maner of their calling vnto men to come vnto them, in these three verses (the exposition whereof is set downe in the interpretation of the twentieth, and one and twentieth verses of the first Chapter of this booke:) the other is, the summe or matter of their proclamation or oration, in the rest of the chapter.

4 *O men, I call vnto you, and I vtter my voyce vnto the sonnes of men.*

5 *O ye simple ones vnderstand warinesse, and ô ye fooles be wise in heart.*

In this beginning of the proclamation, the persons called by vnderstanding, or wisdome (euen by the personall wisdome of God Iesus Christ) are described. *O men I call to you, &c.* I Iesus Christ call all estates of people to heare my doctrine, both those who are of high degree, as namely on the one side, the noble, the learned, and the rich: and those that are of low degree, as the poore, the simple and contemptible.

6 *Harken, for I will vtter excellent things, and the opening of my mouth shall propound vpright*

vpright things.

7 *For the roofe of my mouth ſhall record truth, and wickedneſſe is abhomination to my lips.*

8 *All the ſpeeches of my mouth are iuſt, there is nothing in them crooked or awry.*

9 *All of them are eaſie to the prudent man, and plaine to thoſe who find knowledge.*

10 *Receiue mine inſtruction and not ſiluer, and knowledge rather then moſt fine gold.*

11 *For wiſdome is better then pearles, and no delites can be matched with her.*

The ſonne of God declareth herein the excellencie of his doctrine, to the end that euery one ſhould hearken thereunto. Firſt he ſaith, *I will ſpeak of excellent things*. The doctrine of the word is full of maieſtie and royaltie: for it doth intreat, not of baſe arguments, but of diuine and rare points; as of election, regeneration, faith, and the glorie which is to come. Secondly, the word of God is vpright: for it is perfect, and able to make a man wiſe vnto ſaluation, in it is nothing wanting, nothing vnſound. Thirdly, the word is alſo true: for whatſoeuer God hath ſaid, it ſhall come to paſſe; whoſe word hath bin tried as the ſiluer, ſeuen times in the fire. Fourthly, the ſpeeches of Chriſt are iuſt, condemning all things which are vnlawfull, and commanding all things which are lawfull. Fiftly, the word of God is plaine and eaſie: for albeit the naturall man perceiueth not the things which belong to God, yet the ſpirituall man diſcerneth all things. Wherfore, if the Goſpell be hid from anie, it is hid from thoſe, whoſe eyes the God of this world hath blinded, that they cannot ſee the truth. Sixtly, the word is alſo profitable, yea more profitable then gold: For what would it profit a man

See Pſal.19.

man to win the whole world, and to loose his soule eternally, which by the word of God is saued? Last of all, the word of God is also most sweet & pleasant: for it reioyceth the heart, and sweetneth the soule like an heauenly kind of honie. And who would not now rather harken, to the royall, vpright, true, iust, easie, profitable, and pleasant speeches of wisdome: then the vile, wicked, flattering, impure, subtill, and in verie deed most bitter words of the harlot?

*or vvarines. 12 *I wisdome dwell with* * *Prudence, and find forth the knowledge of politick deuises.*

13 *The feare of the Lord, the hatred of euill, contemptuousnesse and haughtinesse, and the way of wickednesse, and a mouth of peruersenesse, I hate.*

14 *Counsell is mine, and substance, prudence is mine, strength mine owne.*

Herein Iesus Christ proceedeth to make himselfe further knowne, and more and more amiable, by intreating a while of his owne diuine vertues. *I wisdome dwell vvith Prudence* or *vvarinesse.* The sonne of God Christ Iesus, is most circumspect, wittie, prudent, and pollitick himselfe, and the worker of these graces in mortall men. *The feare of the Lord, the hatred of euill, &c.* The sonne of God is also most righteous: for he loueth the good, & detesteth the euill, wherefore God, euen his God hath annointed him with the oile of gladnesse aboue his fellowes. *Counsell is mine, and substance, &c.* The sonne of God is also a counseller, as *Esay* calleth him: for he is both of the priuie counsell of his father, and the aduiser of his Church. Moreouer, he hath strength in him being the arme of God to conquer sinne, with hell and Sathan, and is able to doo whatsoeuer he will. Substance or the being of things is likewise his: for he causeth all creatures to be and subsist.

Psal. 45.

15 By

15 *By me Kings raigne, and Rulers decree iustice.*

16 *By me Princes beare rule, and all the noble iudges of the earth.*

Now Christ Iesus speaketh of his excellent and wonderfull works. *By me Kings raigne &c.* There is no power or potentate but they are from me the sonne of God, yea by me also they discharge their functions: for I giue all magistrates & worthie persons their places and graces. The chiefe Monarkes of the world, come vnto their scepters by the power and permission of the sonne of God. Lawgiuers and counsellers, by his direction and inspiration giue aduise, and inuent politick Lawes. Inferior rulers and Lieutenants, keep their places, countenance and authoritie by his assistance, whereunto also they rise, by his secret disposing of matters. Finally, Iudges and Iustices, who vse to keep courts, and to sit on benches, do by him, from him, and for him, pronounce sentence, handle matters of state, execute lawes, and finally determine all cases.

17 *I loue them, who loue me, and they who seek me earnestly find me.*

18 *Riches and honour are with me, enduring wealth and righteousnesse.*

19 *My fruit is better then gold, yea then right pure gold, and my reuenue then most fine siluer.*

20 *I walke through the way of iustice, through the midst of the paths of equitie.*

21 *To cause my louers to inherite substance, and I repleniſh their storehouses.*

The heauenly wisdome of the Father Iesus Christ, affirmeth in these sentences, that he bestoweth all

happineſſe on his true worſhippers. For firſt, *he loueth them, who loue him*, that is, he giueth them his grace and fauour, like a friend talking, walking, dining, ſupping with them, and ſecretly chearing vp their hearts. Secondly, he beſtoweth on them the riches of the mind, as knowledge, temperance, patience, and ſuch like vertues, which remaine in the faithfull for euer, and which are more pretious then gold or any mettall, more pleaſant then grapes, or any fruits of the trees. Thirdly, he doth impute his righteouſneſſe vnto them, ſanctifying them alſo by the holie ſpirit, which leadeth them in the waies of the Lords commandements. Laſt of all he will glorifie them in the world to come, cauſing them to enioy the preſence of God for euermore.

22 *Iehouah poſſeſſed me in the beginning of his waies, before his works, before all time.*

23 *Before the world, was I annoynted, before the beginning, before the firſt beginning of the earth.*

24 *Whileſt yet there were no depthes was I borne: whileſt yet there were no ſprings abounding with waters.*

25 *Whileſt as yet the mountaines were not ſetled, before the litle hils, was I borne.*

26 *As yet he had not made the earth, or the plaines, no nor the ground-work, [or] the duſt of the world inhabited.*

Herein the ſonne of God intreateth of his being, and of his calling to the office of a mediator. *Iehouah poſſeſſed me in the beginning, &c.* I, the eternall word of God, was with God the Father at the beginning, being of one and the ſelfe ſame eſſence with him and the ſpirit. *Before the world, was I annoynted &c.* I was appointed to the office of a mediator betwixt God

Iohn.1.1.

Pſal.110.11.

God and man, from all eternitie. *Whilest yet there were no depthes was I borne &c.* I had my person from the person of my father, from all eternitie, being begotten before all creatures, & to continue for euer. *Heb. 1. 2.*

27 *When he made firme the heauens, I was there, vvhen he set the round compasse on the outside of the deep,*

28 *When he strengthned the vpper clouds aboue, when he made firme the fountaines of the deep:*

29 *When he prescribed his decree to the sea and the waters, that they passe not his commandement: vvhen he layd the foundation of the earth.*

Now Iesus Christ declareth, that he did work together with the Father in the creating of the world at the beginning. For first, as concerning the *heauens*, he made hard and fast as the adamant, those liquid waters, whereof they consist. Secondly, as touching the aire, called here the *compasse on the deep*, he so framed the clouds, as that like bottles or glasses, they were and still are fit vessels to containe the waters aboue. Thirdly, he formed the flouds, springs, and seas, binding vp the waters herein as it were in certaine swadling bands. Last of all, he layd the earth at the beginning, as the ground-work or foundation of the whole world.

30 *Moreouer, I am with him as a nourisher, and I am a daylie delite, chearing vp before him at all times,*

31 *Chearing vp his earth in the world inhabited, and my delites are with the sonnes of men.*

As before Christ Iesus hath shewed that he crea-

ted all things, so now his intent is to declare, that he gouerneth the whole world, bearing it vp by the word of his power. *Moreouer, I am with him as a nourisher.* Furthermore, I the sonne of God being God coessentiall with my father, together with him preserue all things as a nurse, reaching out my hand to feed them and cherish them. *And I am a daylie delite, chearing vp before him at all times.* In me also the father is continually well pleased, to whom I am a singular recreation as it were. *Chearing vp his earth in the world inhabited.* Againe, I am the ioy of the earth, which, together with all the creatures therin I refresh, causing my Sunne to shine, and my dewes to fall vpon them. *And my delites are with the sonnes of men.* But (to conclude,) I chiefly loue and solace mortall wights, whose hearts I fill with ioy and gladnesse, to whom I giue the vse of all my creatures, whom I endue with reason and other excellent gifts: Finally, whose redemption I am, and on whom I bestow my word and spirit.

Psal.5.6

Iob.5.6.

Act.14.17.

32 *Now therefore ô sonnes, harken vnto me, for blessed are they that keep my wayes.*

33 *Heare instruction and be wise, and withdraw not your selues.*

34 *Blessed is the man, who harkneth vnto me, attending diligently at my gates from day to day, wayting at the posts of my doores.*

35 *For whosoeuer findeth me, findeth life, and hath obtayned fauor of the Lord.*

36 *But he who sinneth against me hurteth his own soule, all they who hate me, loue death.*

From teaching, Wisdome now commeth to exhort. *Now therefore ô sonnes harken vnto me, &c.* The case thus standing as hath bin declared, giue not eare to the harlot, but obey me the personall wisdome of God,

God. *Bleſsed is the man who harkneth vnto me.* Happie is euery one who heareth the word of God and keepeth it, ſeeking alſo by prayer for the grace of God, and knocking continually at the gate of his mercie. *For vvhoſoeuer findeth me findeth life.* For this is eternal life to know the true God and him whom he hath ſent Ieſus Chriſt. *All they that hate me, loue death.* They that reiect me, draw on them ſelues damnation; wherefore, if any loue not our Lord Ieſus Chriſt, let him be Ανάθεμα μαράνα θά.

THE IX. CHAPTER.

1 *Wiſdome hath built her houſe, ſhe hath hewen out her ſeuen pillers.* *VVisdomes houſe.*

THis chapter is as it were a table, wherein two pictures are painted out before our eyes: The one of diuine wiſdome, the other of the harlot or fooliſh woman. Heauenlie *Wiſdome* is in the beginning of this Chapter reſembled to a Ladie or Queene, that erecteth vp ſome ſtatelie and magnificall building, wherein ſhe meaneth to keep great hoſpitalitie. This is the doctrine then, which here is deliuered, that there is a place, yea a faire and princelie pallace, wherein the louers of wiſdom ſhal be feaſted with delites vnſpeakable, and whither it is good for them to repare. This is the kingdom of heauen, the houſe of God, the boſome of Abraham. This building is ſtrong, ſtanding vpon ſufficient pillers, this frame is goodlie, for all the pillers are hewen and carued. To conclude, this pallace hath all roomes therein well contriued: for wiſdome hath built it. Thus haue we conſidered one of the works of wiſdome, let vs proceed to another.

2 *She hath killed hir beaſts, ſhe hath mingled hir wine, ſhe hath furniſhed hir table.* *VVisdomes feaſt.*

When as a Gentlewoman or Ladie intendeth to make a feaſt vnto ſtrangers, or hir friends, ſhe cauſeth

diuers beasts to be slaine, as oxen, sheep, calues, and such like, that there may be food inough for the guests: For this cause it is said, that wisdome hath killed hir victuals, to shew that she hath prepared meat inough. But the chiefe ornament of a feast, is pleasant, pure, & strong drink: wherfore it is further added, that *she hath mingled*, or as the Hebrew word doth also beare, *strcyned hir wine*, which maketh glad the heart of man. Now beside this good prouision, which wisdom hath made, *she hath also furnished hir table*: for she hath spread the cloth, set on the cups, and placed all things on the table in print: Neither bread nor salt, nor any things needfull to a feast, are wanting. Such things as these, do ladylike dames prouide for their guests, but those things, which neither eye hath seen, nor eare hath heard, nor the heart of man conceiued, hath the Lord prepared for his. Christ Iesus is bread in deed, his flesh is meat in deed, his bloud is drink in deed. The grace of Gods spirit, and the glorie to come, are greater dainties, then can be in this world. Of these our Sauiour speaketh in the Gospell of Mathew, where he saith, that the King hath slain his victuals, and prepared all things. *Dauid* meaneth these, when he boasteth in the Psalme, that God prepareth a table before him, and annoynteth his head with oyle, and causeth his cup to ouerflow. I tell you plaine, there is good chear in Gods kingdom: go to what table you will, you shall not find the like. If then you would be well fed, and withall well taught, go to wisdome. Thus much concerning the second work of wisdome, to wit, hir intertainment.

Math.22.1.2

Psal.23.5.

V Wisdomes message.

3 *She hath sent forth hir hand maides, she calleth throughout the assemblies, and the high places of the citie.*

It is not for the credit of a gentlewoman or Ladie hir selfe in hir owne person, to go about bidding hir guests:

gueſts: but rather it is agreeable to hir eſtate, that ſhe ſend forth hir ſeruants to inuite them, and that they go to thoſe meetings for that intent; where the greateſt number of people are gathered, or ſtand in thoſe high places from whence they may be beſt heard. In like maner the king of kinges, euen the eternall God going about to ſolemnize the mariage of his ſonne, ſent forth his ſeruants to call thoſe, that were bidden to the mariage. Theſe choiſe and ſpeciall ſeruants were the Prophets and Apoſtles, according as our Sauior teſtifieth in the Goſpell, where he telleth the Lawyers, that the wiſdom of God hath ſaid in the Scripture, *I vvill ſend vnto you Prophets and Apoſtles, and of them ſhall they ſlea and perſecute.* The verie Heathen themſelues, that they might be left the more without excuſe, had their wiſe men and prophets ſent vnto them by heauenly wiſdom, many of whom truelie, did walk verie ciuilly, and reproue ſinne vehementlie, and exhort to vertue notablie: Whereas ſome in theſe times who intrude themſelues into ſacred functions, neither know the myſterie of Chriſt, nor are able to ſpeak of vice or vertue to any purpoſe, neither are paterns of godlines or righteouſnes to their flocks, but rather examples of all impietie & iniquitie in the whole courſe of their dealings. It may be thought that wiſdom neuer ſent forth theſe hand maides, but that the raſhnes of their braines, the darknes of their minds, the pride of their hearts, and the couetouſnes of their affections haue moued them to run, before they were ſent, as giddie headed ſeruants are wont to do. Thus much concerning the third work of wiſdome, which is hir ſending forth of hir ſeruants: Now let vs hearken to hir words.

Math.22.3.

Luk 11.49.

4 *Whoſoeuer is fooliſh, let him turne in hither, and to him, that is void of vnderſtanding, ſhe ſpeaketh.*

vvViſdomes gueſts.

The guests or persons inuited to come to wisdoms house before spoken of, that therein they may heare hir doctrines, enioy hir presence, and tast of hir banket, are herein described. First of all the *foolish* are called vnto wisdomes house, euen those simple ones, who are ignorant and blind, and void of iudgement. Secondly, such as are void of vnderstanding in such sort, as that preferring earth before heauen, and vanitie before vertue, they are corrupt in their liues, are likewise bidden to repare to the pallace, wherin wisdome keepeth. Not the great states of the world, nor the famous politicks: but the rude, the base, the publicanes and sinners are inuited and sent vnto. Such poore and miserable people are not to feare, that wisdome will shut hir gates against them, but rather to assure themselues, that she will open them wide vnto them.

5 *Come eate of my meat, and drink of my wine, which I haue mixed.*

A bountifull Ladie cannot abide to eate hir morsels alone, nor that those, which sit at hir table, should abstaine from hir victuals, which she hath prouided. No more can the Lord away, that men should refuse to feed on his blessings, or to be partakers of the good things, which he hath prepared for them. Esay 55.1. Hence it is that in the Prophet the Lord crieth out, *O, whosoeuer thirsteth, come to these waters, come, I say, buy wine and milke without money, hearken vnto me, and eate that which is good, and let your soule delite it selfe in fatnes.* Which is asmuch as if he should say, I would faine haue you be satisfied with all sorts of my benefits, with knowledge, with ioy of heart, with health, with peace, with plentie, with life eternall. These and such like are the milke, the wine, the bread, the water, the fat beasts I speak of. But what is to be done by foolish and simple people, that they may be partakers of these blessings, which something

thing hitherto hath hindred them from? Euen that which followeth in the next verſe, where it is ſaid.

6 O ye ſimple ones, forſake your error, and liue, and walk in the way of vnderſtanding. *VVisdomes counsell.*

The meaning of theſe words is, that if ſinners would taſt the goodnes of God, yea, and be filled with his bleſſings in this life, and the life to come, they muſt lay aſide euill, and do that which is good, and in one word repent. To the ſame effect ſpeaketh the prophet *Dauid* in the pſalme, when he ſaith, *Who is the man, that vvould liue, that deſireth to ſee good? depart from euill, and do good, ſeeke peace and enſue it.* *Pſal.34.*

7 He which inſtructeth a ſcorner, getteth himſelfe reproch, and he that reproueth a wicked man, [purchaſeth] to himſelfe a blot. *Scorners are not to be reproued.*

Wiſdome ſeemeth in this verſe ſecretlie to inſinuate, that ſhe would not haue obſtinate or vnrepentant ſinners, who deſpiſe God, and all godlines, called to her banket, or earneſtlie vrged by hir meſſengers to do their duties. Our Sauiour in the Goſpell ſpeaketh to the ſame effect to his Diſciples, telling them, that he would not haue them caſt pearles before ſwine, or giue holie things to dogs: we are not to count euery one a ſcorner or wicked perſon, that is a great ſinner, but ſuch onely, as are giuen ouer to wickednes, and perſecute the knowen truth. Whoſoeuer goeth about to admoniſh ſuch, doth but procure to himſelfe ſome harme or diſcredit, ſeeing the mockers of all good counſell will but ſtrik them, or reuile them for their labour. All reprooving of the vngodlie is not forbidden, neither is all rebuking euen of ſcorners condemned, who for examples ſake are by thoſe, that are in the miniſterie, oftentimes to be checked and controlled, as the Phariſies were by our Sauiour Chriſt. But when no good will come of our ſchooling of them, neither any thing els will *Math.6.7.*

ariſe

ariſe thereof, ſauing that their rage and crueltie will be incenſed and increaſed, it were great follie to ſpend labour in telling them of their faults, and wiſdome rather it were to make a ſeperation from them: for it is not good to ſtir vp hornets, or to put the hand into a waſpes neſt, which point while ſome conſider not, for that without diſcretion they beſtow the ſeed of wholſome admonition on curſed and vnprofitable ground, they worthelie reap for all their paines, the thornes of mocks, reproches, and many troubles.

VViſemen are to be reprooued.

8 *Rebuke not a ſcorner, leaſt he hate thee, reproone a wiſe man, and he will loue thee.*

It is extream madnes to ſtriue againſt the ſtream, and to ſeek for nothing but hatred. Whereas then the wicked hate them, that reprooue them in the gate, as the Prophet ſpeaketh, he is void of vnderſtanding, that will vnneceſſarily ſtir them vp to beare ill will: For what if the ſcorner reproch thee not by words, yet if he malice thee in his affections, it will be the worſe with thee, and when occaſion is offred, he will do thee ſome miſchiefe. Whereas then the ſame action of reproouing hath a contrarie effect in a wiſe man, beſtow thine admonitions rather on him, and he will beare thee good will, and for the ſame doo thee a good turne, when it lyeth in his power. For inaſmuch as he ſeeth that thou doeſt not hate him, but tell him plainlie of his ſinne, and feeleth that thy reproofe worketh in him amendement of life, he will bleſſe the Lord for thee, and bleſſe thee for thy friendlie dealing, as *Dauid* did *Abigail*, when ſhe by hir perſwaſions ſtaied him from bloudie reuenge.

The vvise and righteous are to be taught.

9 *Giue inſtruction to the wiſe man, and he will become the more wiſe: cauſe the righteous man to vnderſtand, and he will increaſe in learning.*

In

In theſe wordes we are to mark who are to be taught, and why theſe perſons are to be taught. The wiſe, who are ſound in iudgement, although they haue ſome errors, and the righteous, who walk in ſome obedience to the word, though they haue ſome frailties are to be inſtructed. The reaſon why theſe perſons are to be inſtructed, is, for that ſuch will by ſuch meanes waxe the wiſer, as *Apollos* did by the direction of *Aquila* and *Priſcilla*; and *Moſes* did by *Iethroes* aduiſe, and increaſe in godlines and vertue; as *Dauid* did by *Abigails* perſwaſion, and by *Nathans* parable.

10 *The feare of God is the beginning of wiſdome, and the knowledge of holie things of vnderſtanding.* The feare of God.

Me thinketh that this ſentence is verie excellent, and not without cauſe ſo often repeated, not onelie in this book, but in other places of the Scripture: For take away the feare of God engendred by the word of God, and who will abſtaine from doing wickedneſſe, when as he thinketh he may lie hid? who will ſhun thoſe vices, which by law are not puniſhed? who will feare an oath, that feareth not God? who will of conſcience ſhun euill, and do that which is good? Becauſe the feare of God is in the wiſe and iuſt, they profit by inſtructions, and reproofes. The fooliſh and ſimple can neuer become wiſe, till they haue begun to feare the Lord. So likewiſe, the knowledge of holy things, is vnderſtanding: for what good would it do a man to be a cunning Lawyer, and yet condemned euerlaſtinglie? and to be a skilfull Phiſition, and yet not able to ſalue the ſores of his ſoule? and to be paſſinglie well ſeen in Muſicke, and yet alwaies troubled with a iarring conſcience? or to conclude, to be learned in all Arts and ſciences, and yet ignorant of Chriſt, whom onely if thou knoweſt, the matter is not great, if thou knoweſt nothing els. *Iob.* 28.28. *Pſalm.* 111.

11 *For*

Wisdome preserueth the life.

11 *For by me thy dayes shall be multiplied, and yeares of life heaped vpon thee.*

Wisdome in this verse sheweth euery one, whom she calleth to hir banquet, that they shall not loose any thing by comming to hir, but be preserued in life and happinesse. How true this is, it may appeare in that the godlie enioy manie blessings, and continue in this world, whilst the wicked perish through their sinnes, and are cut off by vntimely death oftentimes.

The scorner alone shall suffer.

12 *If thou be wise, thou shalt be wise for thy selfe: but if thou be a scorner, thou alone shalt suffer.*

As great profit will redound vnto men if they imbrace wisdome: so wisdome shall neither be hurt nor aduantaged, whether they imbrace hir or no: For *if thou be wise, thou shalt be wise to thy selfe.* If thou feareſt the Lord, and attaineſt to the knowledge of his will, this will not aduantage God, who cannot be benefited by thee, nor needeth any thing: but this will profit thee, who shalt as a reward of wisdome receiue many blessings in this life, and saue thy soule for euer. *But if thou be a scorner, thou alone shalt suffer.* On the contrarie side, as malefactors hurt not the Iudge, who condemneth them iustlie, but beare their owne crosses, and smart for their owne offences: so if thou be a dispiser of God and godlines, thou shalt not hurt the Lord, who is out of thy reach, but thou shalt beare thine owne iudgement. Consider this ye blasphemers of the name of God, who iest at the Scriptures, and who if God lay any sore affliction on you, rage against him, as if he were neither of any power, nor of any holinesse. Cast vp you bloud with *Julian* toward the heauen and say with scorne; Thou hast ouercome thou Galilean, but know, that ye kicke against the prick, which as it will hurt you, so can it not receiue any hurt from you. I tell you, wisdome is

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as a mightie ſtone, at which you may not onely break your ſhins, if you take not heed, but daſh out your braines to your vnrecouerable deſtruction. Thus much concerning the wiſe matron, let vs now proceed to the diſcription of the fooliſh woman.

13 *The fooliſh woman is full of babbling, the ſimple woman euen knoweth nothing.* *The foolish woman is full of babling.*

In this latter part of the chapter, the follie of fleſh and blood contrarie to heauenlie wiſdome is repreſented to our view in the perſon of a baſe and beggerlie harlot. As therefore the whooriſh woman vſeth many ſpeeches of intiſing · ſo this fooliſh woman allureth men to ſinne by many reaſons and perſwaſions, oftentimes telling them of the ſweetneſſe thereof and the profit, which they ſhall haue therby. Againe, as the harlot knoweth not the foulneſſe of adulterie, or the greatnes of Gods iudgement: ſo neither doth humane follie vnderſtand aright and effectuallie, either the filthines of ſinne, or heauines of Gods wrath againſt it, or the will of the Lord.

14 *She ſitteth at the doore of hir houſe on a ſeat in the high places of the citie.* *The foolish vvomans place.*

As a ſtrumpet lyeth in wait abroad, moſt ſubtillie and ſhameleſſie to draw companions to hir, ſo humane follie hauing great deſire to catch men to deſtruction, openlie and yet withall craftilie, entiſeth men to euill: for the end of hir ſitting is that which is ſet downe in the next verſe.

15 *To turne aſide paſſengers, who euen go on ſtrait in their pathes.* *The foolish vvoman vvould peruert the iuſt.*

As wiſdome goeth about to conuert ſuch as go aſtray: ſo humane follie laboureth to peruert and to intangle with the luſts of the fleſh ſuch as indeed had eſcaped from thoſe, who haue their conuerſation in errour. 2. Pet. 2.

16 *And whoſoeuer is fooliſh, let him turne* *Follies gueſts.*

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in hither, and whosoeuer is void of vnderstanding, to him she speaketh.

Flesh and bloud allureth the godlie, and intiseth also those, which are ignorant of the word of God, and those which haue not the loue thereof: For she knoweth that she shall preuaile most with such, as can least resist hir, and therefore she hopeth that of euill, she shall make them stark naught.

17 *Stollen waters are sweet, and hidden bread is pleasant.*

18 *But he knoweth not, that they who are void of life are there, and that hir guests are in the vallies of the graue.*

Delitesome pleasures and gainfull commodities, howbeit vnlawfull, are here meant by the parable of *stollen waters*, and *hidden bread*. Vnto some sort of people (I can not tell how) their owne possessions seem vile, but other mens goods are much desired by them. Hence it commeth to passe, that when by hook or crook they can get either drink or meat from their neighbours, they greatly delite in the tasting thereof. But because they are loath to be knowen, or counted theeues, therefore commonlie they eat their stolne bread, and drink their stolne drink in corners. Trulie, so the baites of sinne are sweet and pleasant to earthlie minded men. A delite they take in adulterie, theft, robberie, drunkennes, and such other vices, especially when they commit these sinnes in darknesse, or in some corner. But euen as they that ioine themselues to an harlot, meet with sorrow, shame, and destruction, as before hath bin declared: so they that haue fellowship with the vnfruitfull works of darknes, incurre Gods vengeance and endlesse damnation. This willingly they are ignorant of, that they, which do these things, shall neuer enter into the kingdome of God. But it is most

sure

ſure and certaine that ſinne is the bane of tranſgreſſors, as the harlot is of hir louers: Yea, the harlot hath ſlaine manie, but ſinne more. The good cheare of the harlot hath often prooued deadlie poyſon to adulterers: but the pleaſures of ſinne are alwaies the deſtruction of all vnrepentant euill doers. Without are dogs, and inchanters, and whoremongers, and murtherers, and idolaters; and thoſe that loue and work falſhood. Theſe are the gueſts, that *are void of life*, and that *are in the vallies of the graue.* Reuel. 22. 15.

THE X. CHAPTER.

1 *A wiſe ſonne reioyceth his father, but a fooliſh ſonne, is an heauines to his mother.* *Wiſe and foolish children.*

CHildren are admoniſhed in this holie Prouerb, to honor and comfort their parents aſmuch as in them lyeth. He only is a *wiſe ſonne*, who knoweth and feareth God. Such a child reioyceth his godlie parents, by the vertues which are in him, and the good report which goeth on him. He is a *fooliſh ſonne*, who is rude or wicked. Such a child, bringeth ſorrow to both his parents, but chiefly to his mother, who loueth him moſt tenderly, and being the weaker veſſell, cannot but grieue moſt extremlie, to ſee his follie, and to heare of his lewdneſſe.

2 *The treaſures of iniquitie profit nothing, but righteouſneſſe deliuereth from death.*

The goods which are gathered with euill affections, and heaped vp by vnlawfull means, are *treaſures of iniquitie*. Store of ſuch wealth doth nothing auaile, to wit, in the day of wrath: for it will not ſaue the life of the ſinner, or turne away the plague from him, when God goeth about to puniſh offendors, or to reuenge the world for ſinne. But *righteouſneſſe deliuereth from death*, to wit, in the time of vengeance: for vprightneſſe is that mark of election and life, which *Righteouſnes preſerueth from death.*

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the Lord ſpying in any, when he plagueth the wicked for their tranſgreſsions, ſpareth them, and preſerueth them from deſtruction. Thus although the righteouſneſſe of the iuſt perſon deſerueth nothing at Gods hands, neither is any cauſe of mens preſeruation or ſaluation, yet it ſerueth as a ſoueraigne treacle to preſerue the weldoer from that deadlie plague, which is ſent from the Lord to deſtroy the diſobedient, and as a letter of paſport, to ſafeconduct the faithfull perſon in perilous times, and to protect him from all dangers.

3 *The Lord ſuffereth not the ſoule of the righteous to hunger, but he ſcattereth the ſubſtance of the wicked.*

God keepeth his, & feedeth them in time of famin.

God ſo loueth the iuſt, that he preſerueth them in the time of famine. *The Lord ſuffereth not the ſoule of the righteous to hunger*, It is the cuſtome of the Lord, in the time of ſome common dearth, ſo extraordinarily and plentifully to prouide for his, that they feel no want. *But he ſcattereth the ſubſtance of the vvicked.* On the contrarie ſide, God ſo conſumeth the goods of the vngodlie, that they become verie poore, and ſo oftentimes ſuffer extream famin. Thus as *Anna* the mother of *Samuel* witneſſeth, *They that are full, lend their ſeruice for bread, and they that ſuffer famin, ceaſe to be hungry.* Thus as the Prophet *Dauid* alſo teſtifieth, *The yong Lions become needy, and ſuffer hunger: but they that feare the Lord, ſhall vvant nothing.* Finallie thus, as the Virgin *Marie* affirmeth in her moſt excellent ſong, *The Lord hath filled the hungrie with good things, and the rich he hath ſent emptie away.*

1.Sam.5.

Pſal 34.11.

Luk.1 53.

4 *A ſlothfull hand maketh poore, but the hand of the diligent maketh rich.*

Diligence maketh rich.

That is, a ſlothfull hand, which worketh not at all, or laboureth ſlackly, ſuch a ſlack *hand maketh poore:* for it earneth leſſe then the mouth eateth, and ſpendeth more in a ſhort time, then it getteth in a long

time,

time. *But the hand of the diligent maketh rich.* The painfull hand which worketh hard, not onely getteth so much wealth as is sufficient, but gathereth store of riches, and plentie of all things.

Opportunities are to be taken.

5 *He that gathereth in summer, is a sonne of vnderstanding: but he that sleepeth in harueſt, is a sonne of confusion.*

The oportunitie is in all matters carefully to be obserued. *He gathereth in summer*, who redeeming the time, maketh his best aduantage of the season: for the summer is that fit season, wherein the fruits of the earth are got into the barne, for the whole yeare following. He that thus in due season prouideth for his bodie or soule, is worthily called *a sonne of vnderstanding*, or a wise man: for he hath not only prudentlie foreseen what was best to be done, but wisely took the occasion offred vnto his best aduantage. On the contrarie side *he sleepeth in haruest*, who fondlie letteth slip the most conuenient meanes or opportunitie of doing or receiuing good. Such a one, is *a sonne of confusion*, that is to say, one that shal be ashamed or confounded, by reason of the want or miserie, where into he shal fall through his own folly.

Blessings on the righteous.

6 *Blessings are on the head of the righteous, but violence couereth the mouth of the wicked.*

Not one, but many blessings are on *the head of the righteous*, the blesing of peace, the blesing of plentie, the blesing of grace, and the blesing of health, shall be vpon them. The pretious ointment of the Lords fauour or blesing, shall so be poured vpon their heads, as that it shall not here stay, but run down to the rest of the members of their bodies, and enter into their verie hearts. But violence *couereth the mouth of the vvicked*: That is to say, vengeance or some violent plague, shall seise vpon the vngodly

perſon, in ſuch ſort, as that it ſhall euen ſtop his breath, and take away his life.

The memorie of the iuſt.

7 *The memorie of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot.*

Among the manifold bleſsings wherwith God crowneth the righteous, a good name is one of the chiefeſt. *The memorie of the iuſt ſhall be bleſſed.* The remembrance and fame of the vpright perſon, ſhall be acceptable, honorable, and euerlaſting. *But the name of the vvicked ſhall rot.* As for the preſent fame or glorie of the vngodlie man, it ſhall not onely decay in time, & wither like a leaf, but be turned into infamie, and become abhominable like a thing that is corrupt, or a ſtincking carrion.

Hearing of inſtruction.

8 *He that receiueth inſtruction is wiſe in heart, but he that in fooliſh is his lips, ſhall be beaten.*

This ſentence teacheth that euery man ought to be ſwift to heare, and ſlow to ſpeak. Great cauſe there is why a man ſhould be ſwift to heare: for, *He that receiueth inſtruction is vviſe in heart.* Such a one as harkneth vnto and obeyeth good counſell, attayneth to knowledge, and prouideth well for himſelfe. Again, no leſſe reaſon there is, why a man ſhould be ſlow to ſpeak: for, *he that is fooliſh in his lips, ſhall be beaten.* Such a one as careth not to hear other ſpeak, but vſeth himſelf to talk much and vndiſcreetly, ſhal be ſcourged for his follie with manifold troubles, miſerie being alwaies the end and reward of an vnbridled tongue.

The vpright are bold.

9 *He that walketh vprightly, walketh boldlie, but he that peruerteth his waies, ſhall be made an example.*

It is a good thing for a man alwaies to haue a good cauſe, and a good conſcience. *He vvalketh vprightly,* that liueth innocently, being without all guile, and doing

doing that which is good. Such a one, *walketh boldly*, that is, feareth no euill, but assureth himselfe of the protection of the Lord, and of good successe. It is not so with him that *perverteth his waies*, that is to say: who committeth wickednesse, or followeth after guile. For, *he shall be made an example*, that is to say: he shall not onely be troubled with inward feares, but openly be punished.

10 *He that wincketh with the eye, shall haue sorrow, and he that is foolish in his lips, shall be beaten.*

VVincking vvith the eie.

Two sorts of wicked people who peruert their waies, are herein reproued: The one, dissemblers, who are noted out by the propertie of *vvincking with the eye*, wherewith if any winck to an euill purpose, as in so doing he applieth himselfe to work sorrow to other, so he shall be sure to procure some trouble to himselfe which will grieue his heart. The other, rash talkers, who *are foolish in their lips*, for which cause they shall receiue stripes in their bodies, as dissemblers shal in the end feel sorrow in their minds, when they see their craftie deuises ouerthrowen, or feel the Lords heauie hand vpon them.

11 *A wel-spring of life [watereth] the mouth of the righteous, but violence couereth the mouth of the wicked.*

The iust shall not perish by thirst. before vers. 9

The latter part of this sentence hath before in this chapter bin expounded. As concerning the former, therin is taught, that the iust man shall not perish with thirst. For it is said, that *a vvell-spring of life*, that is, a fountaine of lyuing waters, shall besprinckle and refresh *the mouth of the righteous*. But whereas vnder one blessing, the Scripture comprehendeth many, and therin, *a vvell spring of life*, doth often signifie plentie of excellent blessings, we are further from this kind of speech to gather and vn-

derstand, that store of Gods sweet mercies shall neuer be wanting to the iust person.

Loue coue-reth a multi-tude of sins.

12 *Hatred raiseth vp contentions, but loue couereth all offences.*

The former part of this sentence declareth, that ill will is the verie root of brawles, frayes, suits in law, and all sorts of controuersies. *Hatred rayseth vp contentions*, by offring occasion of falling out, by obiecting secret faults, and by amplifying of small offences. *But loue couereth all offences*, or a multitude of sins. For they who beare heartie good will to one an other, reuenge nothing, winck at many things, and pardon all things done amisse. *Loue couereth offences*, partlie by forgetting and forgiuing them, partlie by reproouing them in friendly maner, and partlie by concealing them from all those, to whom the knowledge of them hath not come.

A rod on the fooles back.

13 *Wisdome is found in the lips of the wise, but a rod on the back of the foole.*

The ornament of the prudent person is on his lips. For therin *Wisdome*, that is to say: wise doctrine is found, whereby he instructeth the rude and ignorant, and calleth them from their errour and wickednesse. But seeing the foole will not regard nor obey the counsel or instruction of the wise man, therfore *the rod*, that is, the punishment of the Lord is on his back. For he that heareth good aduise, and yet will not follow it, is chastned by the Lord with one affliction or other, yea, and scourged with more stripes, then he that neuer had the meanes of his conuersion or saluation.

The vvise treasure knowvledge.

14 *The wise treasure vp knowledge, but destruction is near to the mouth of the foole.*

Albeit knowledge is a verie good thing, yet the prudent person doth not in all places, or at all times publish that which he knoweth. But as a prouident

housholder

housholder, layeth vp and keepeth vnder lock and key his money and prouision: so he treasureth vp in his heart the good things which he hath learned or knoweth, to the end he may draw them foorth in time conuenient vnto the good of other. But albeit vanitie is an euill thing, yet *the foole*, that is, a simple or vngodly man, doth so desire to vtter it, that he can not keep it in, althouh it hurt both other and himselfe. Thus the foole by his vain mouth, draweth vpon himself great trouble and swift destruction.

15 *The substance of the rich man, is his defenced citie, the pouertie of the poore, is their breaking.* *Riches a strength.*

Herein the commoditie of riches on the one side, and the discommoditie of pouertie on the other, is declared. *The substance of the rich man, is his defenced citie.* The wealth of the rich man is his strength, and both preserueth him from manie euils, & ministreth vnto him many good things. *The pouertie of the poore, is their breaking.* For want and penurie, like a mighty hammer, breaketh the hearts & bodies of the needy, who by reason of their pouertie, can neither resist euills, nor attaine vnto the comforts of this life.

16 *The labour of the righteous, is vnto life, the reuenue of the wicked, is vnto sinne.* *The vse and abuse of riches.*

Some vse riches aright, other abuse them. The righteous man is said to *get his goods vnto life*, because the drift of his labour is, that he may haue where with to maintain himselfe, and to minister vnto the necessitie of other. *The reuenue of the wicked is said to be vnto sinne*, because he spendeth his commings in vpon his iusts, or some ill vses. Thus the vain person abuseth his goods, euen to his own destruction.

17 *He that keepeth instruction, is in the way to life, but he that forsaketh correction, goeth astray.* *Receiuing & refusing good instruction.*

Much good doth he find, that regardeth good counsell. *He that keepeth instruction is in the way to life*. He that obeyeth wholsome aduise, walketh in that narrow path which leadeth to prosperity in this world, and to eternall glorie. Much hurt doth he incur, who profiteth not by reproofes or chastisements. For, *He that forsaketh correction, goeth astray*, He that suffereth rebukes or troubles to passe without due profit, so wandreth from the pathes of happynesse, as that he runneth headlong into temporall or eternall destruction.

Secret hatred and manifest wrath.

18 *He that hideth hatred, is a man of deceitfull lips, and he that vttreth a reproach, is a foole.*

He that is close in cloaking his malice, is reprooued heer for his hypocrisie: for he is said to be *a man of deceitfull lips*, that is, one that faineth friendship in words, where he wisheth euill in heart. Again, he that openlie sheweth his anger by vttering rayling speeches, is condemned of follie, and called *a foole*. Indeed he is a foole, because he is rash, and hath no stay of his affection.

Babling.

19 *In many woords, sinne can not be wanting, but he that refrayneth his lips, is wise.*

Multitude of woords is the well-spring of manie vices. He that talketh much, must needs much offend, seeing among a multitude of words, he can not lightly but vtter some superfluous, false, or offensiue. Yet we are not to think that all long prayers or orations, are heer condemned: for it is no fault to vtter many speeches which haue in them matter of edification, or which proceed from the fulnesse of the grace of Gods spirit. But to haue a talkatiue tongue, or to prattle without ceasing, is not onely a sinne of it selfe, but a fountain of many sinnes. The vice condemned in the former part of this sentence, is that superfluous babling, which is gotten by a certaine loue

loue of ſpeaking. The vertue on the contrarie ſide commended, is ſparing of ſpeech: for it is ſaid, *That he that refrayneth his lips, is vviſe*. Why is he wiſe? Becauſe by this meanes he ſhunneth many ſins, and the offence of many perſons; beſides that he ruleth his tongue, which is a moſt vnrulie member.

20 *The tongue of the righteous is as fined ſiluer, [but] the heart of the wicked is little worth.* *A refined tongue.*

Pretious and excellent is the ſpeech of the godly, not droſſy or ſuperfluous, nor falſe and idle. For as the fined ſiluer is pure and without mixture: ſo the talk of the iuſt man is not onely void of vanitie and babling, but full of diuine inſtructions and admonitions. For the iuſt mans mouth (as *Dauid* ſpeaketh) meditateth wiſdome, and his tongue vttereth righteouſnes: There is no deceit nor lying in his lips. *Pſal. 27. 30.* On the other ſide, *The heart of the wicked is little vvorth*. For the mind, and conſequently the ſpeech of the euill man, is rather like vnto droſſe, then vnto pure ſiluer. Hence it is, that out of the euill treaſure of his heart, he bringeth forth euill things.

21 *The lips of the righteous feed many, but fooles die, for want of knowledge.* *VViſe ſpeeches feed many.*

By feeding, men are preſerued in life. Whereas then it is ſaid, *That the lips of the righteous feed many*, the meaning hereof is, that the words of godly Paſtors, and profeſſors of the truth, nouriſh many in the life of the ſpirit, and preſerue them to eternall ſaluation. This is the beſt hoſpitalitie, which the ſtewards of the Lords houſe can keep, euen to giue euery one of the houſhold, his portion of inſtruction in due ſeaſon. *But fooles die, for vvant of knowled e.* The vngodly periſh and die the ſecond death of the ſoule, through ignorance and neglect of good inſtructions.

The blessing of God enricheth.

22 *The blessing of the Lord maketh rich, and it doth bring no sorrow with it.*

Not fortune, not labour, not fauour of men, but the blessing of God maketh rich indeed: For except the Lord build the house, they labour in vaine that go about to build it. True it is, that wicked men, by theft, extortion, and many euill means, rise vp many times to great wealth. But as they get their goods with vexation of mind, and toile of bodie, so they possesse them with no lesse care and feare. Wherefore riches which proceed not from the meer good will of God, are mingled with such trouble and hart-grief, as that a man were in a maner as good be with out them, as possesse them. But the fauour of the Lord, not onely causeth those that depend theron to prosper, but giueth them wealth without woe, and store without sore.

The delite of the godly, and vngodly.

23 *It is a pastime to a foole to commit wickednesse, but wisdome is the delite of the prudent.*

As the vngodly reioyce in doing euill, so the godly with ioy follow that which is good. *It is a pastime to a foole to commit vvickednesse.* The practizing of iniquitie (as for example of drunckennes or adulterie) is as it were the game and recreation of the wicked man: for he thinketh it a trifling matter to commit sinne, & when he doth any euil, he euen triumpheth. Thus (as one speaketh no lesse truely then wittily) deryders and voluptuous persons, go down to hell merilie, euen smyling and laughing. *But vvisdome is the delite of the prudent.* Learning and godlynesse is the ioy and recreation of the well disposed person, to whom it is euen meat and drink to do Gods will.

The feare of the vvicked, and the desire of the godly.

24 *That which the wicked man feareth shall come vpon him, but God will graunt the desire of the righteous.*

The

The conſcience of the euill doer, threatneth him oftentimes with much euill. For ſometimes he feareth that his ſecret ſinne ſhall come to light, ſometimes that for his wickednes he ſhall be puniſhed, ſometimes that he ſhall miſſe his purpoſe, and be croſſed in his enterpriſes. Wherefore to auoid and preuent euils feared and doubted of, he ſeeketh out and deuiſeth all the ſhifts he can, howbeit all in vain: for not only thoſe miſeries which he neuer thought on, but thoſe which he moſt doubted, befall him on a ſodain. It is then moſt ſure and certain, that *that vvhich the vvicked man feareth ſhall come vpon him.* No leſſe true it is, *that God vvill graunt the deſire of the righteous.* Indeed, if the iuſt ſhall aske any thing amiſſe, they ſhall not obtain it. But when the godly ſhall with faith, and vpon iuſt cauſe, and in due manner, wish ſome thing which is good, and may turne greatly to their comforts, they ſhall be ſure to obtain their hearts deſire. For as the Lord vſeth to beſtow on his many bleſsings which they think not of, ſo eſpecially his cuſtome is, to graunt them thoſe good things, which in their neceſsitie they earneſtly craue and pray for. The latter part of this ſentence then notablie accordeth, with the ſweet promiſe which is made in the Pſalme where it is ſaid, *The Lord vvill graunt the deſire of thoſe that feare him, and he vvill heare their prayer and ſaue them.* Pſal. 145. 19

25 *As the whirlwind paſſeth, ſo is the wicked no more, but the iuſt man is as an euerlaſting foundation.* *The deſtruction of the vvicked is ſodain and ſvvift.*

Whither the former part of this ſentence be tranſlated, *When the whirlwind paſſeth, then the wicked is no more*, or as it is ſet down, the ſence is all one: for by both theſe ſpeeches is ment, that the vngodly perſon doth not long continue, he is quickly gon as a ſtorme, and eaſilie throwen down by the tempeſt of Gods wrath. The iuſt man on the contrarie ſide, is compa-

compared to *an euerlasting foundation*, because either he remayneth long in this life, or if he die, liueth and raigneth for euer with Christ, on whom as on a sure rock he is grounded and founded.

Slothfull messengers.

26 *As vineger is to the teeth, and as smoak to the eyes, so is the slothfull person to them that send him.*

Whatsoeuer is sharp or sower, be it vineger or any like thing, it setteth the teeth an edge, and worketh pain vnto them. In like maner smoak hurteth the eyes, and causeth them to smart exceedingly. The negligent messengers or seruants, who are sent of an errant, no lesse by their slowneſſe or delay vex the very heart of him who sendeth them about any hasty busines, then those things by their sharpnes & fretting, annoy the senses of the bodie: For such, (as we say) are good to go on dead mens errants, and they cause those that send them to wait with griefe for their returne, yea and they so trouble them, that they haue no lift either to take any food, or to take any rest. Beware then that neither thou be thy selfe such a slow messenger, nor commit thine affaires vnto any that are slothfull.

The feare of God.

27 *The feare of the Lord increaseth the daies, but the yeres of the wicked are cut short.*

The holy reuerence of the Lord is said to increase the daies of a mans life, because it is a means of preseruing those that are indued therwith, from vntimely death by the sword of the magistrate, or the immediate reuenging hand of God; and again, for that it not onely bringeth peace of conscience, which prolongeth and sweetneth the naturall life, but maketh men partakers of eternall saluation. On the contrarie side, *the yeres of the wicked are cut off*, either by some plague of God, or punishment of rulers, which befalleth them, by reason that they want the feare of God, which if it were in them, it would preserue them

them from many vices to which they are giuen, and so consequently saue them from hasty destruction.

28 *The hope of the righteous shall be gladnesse, but the expectation of the wicked, shall perish.* *The hope of the iust.*

Albeit the Lord doth sometimes, euen a long space together, exercise his true worshippers with troubles, and hold them in suspence: yet at the last he graunteth them the things, which they hope they shall in the end receiue. Hereupon must needs arise abundance of comfort, and sundrie ioyes vnto them, seeing they find by experience, that they haue not hoped in the Lord in vain. As for *the expectation of the wicked, that shall perish*, inasmuch as they shall not obtain the things looked for, and so in steed of ioy, they shall haue sorrow and vexation. *See an example Iudg. 5. 30*

29 *The way of the Lord is a strengthning to the vpright, but a breaking in peeces to the workers of iniquitie.* *The Lord assisteth the iust.*

Sometimes, by the way of the Lord, the obseruing of Gods law, sometimes, the course of Gods prouidence is ment in the scripture, as here in this place. It is said to *strengthen the vpright*, not onely for that it fortifieth their hearts, but because it preserueth them by sundry means from destruction. The maner of the Lords dealing with the wicked is quite contrarie: For the Lord plagueth and crosseth them for their iniquities & in their euill doing, euen throughout the whole course of their life, which is vnfortunate and full of many miseries.

30 *The righteous shall neuer be remooued, but the wicked shall not dwell on the earth.* *The righteous shall remaine for euer.*

Whereas it is said, *The righteous shall neuer be remooued*, the meaning of this speech is, that whosoeuer practiseth the works of obedience (diuers whereof are specified in the fifteenth Psalme,) shall not perish.

periſh, (although in this life he be ſhaken with ſundrie afflictions) but continue a peaceable poſſeſſor of the earth, a true member of the Church, & a perpetuall inheritor of Gods kingdome, being neuer remooued from the ioy of the ſpirit, the fellowſhip of the faithfull, or the fauor of the Lord. On the contrarie ſide, *The vvicked ſhall not dwell on the earth.* For either the very ground will caſt out the ſinner for his iniquitie, or an euill conſcience will without ceaſing diſquiet him, or the true Church will ſeperate and cut him off from her bodie as an vnſound member, or Sathan will pull him euen into the pit of endleſſe deſtruction.

Fruitfull ſpeech.

31 *The mouth of the righteous is fruitfull in wiſdome, but the tongue of the froward ſhall be cut out.*

The tongue is fitly and finely herein reſembled vnto a tree, the good tongue to a good tree, the euill tongue to an euill tree. As therfore a good tree proſpereth and bringeth forth new fruit in abundance from yeare to yeare, ſo the mouth of the godlie man, aſſiſted and bleſſed by the Lord, vttereth continuall exhortations and moſt profitable inſtructions, wherby many are nouriſhed & edified in knowledge and obedience: for not onely by a godly life, but by a wiſe and fruitful tongue, he doth much good vnto thoſe among whom he liueth. Againe, on the contrariſide, as a barren or corrupt tree, for the vnfruitfulnes and naughtines thereof, deſerueth to be cut down, and is often pulled vp by the rootes, ſo the tongue of froward men, who ouerthrow the faith, or ſubuert good maners, ſhall be hewen down by the axe of Gods iudgement, and put to vtter ſilence.

Frouard ſpeech.

32 *The lips of the righteous know that which is acceptable, but the mouth of the wicked froward things.*

A good tree cannot but bring forth good fruits,

and

and an ill tree cannot but bring forth euill fruits. *The lips of the righteous know that vvhich is acceptable,* The mouth of the iuſt man, who knoweth how to ſpeak to euery one, vttereth not fooliſh or vnſauorie words, which the eare of a wiſe man would abhor, but ſuch gratious ſpeeches, as may both be acceptable and profitable to the hearers. On the contrarie ſide, corrupt communication proceedeth out of the mouth of the vngodly, and ſuch as rather deſtroyeth then buildeth vp in the faith. For their lips are well acquainted with blaſphemie, hereſie, ribaldrie, and vanitie, with euill words, corrupting good maners, and with peruerſe doctrines, infecting the minds of many. Wherefore alſo, as the good tongue ſhall know or feel Gods ſweet bleſſing, ſo the euill, ſhall taſt of his bitter iudgement, as a due puniſhment of that frowardneſſe wherein it hath delited. *Col.* 4.6.

THE XI. CHAPTER.

False ballances and vveights.

1 *Falſe ballances are abhomination to the Lord, but an vpright weight, is acceptable to him.*

THis ſentence well accordeth with that precept, which the Lord in Deutronomie giueth the Iſraelits, where he ſaith vnto them, *Thou ſhalt not haue in thy bag diuers vveights, a greater vveight and a leſſer, but thou ſhalt haue a iuſt and a true vveight &c.* Now ſurelie not without cauſe doth the righteous Lord, abhor falſe ballances and weights, and ſuch as vſe them. For what greater iniquitie almoſt can ther be, then to turn the meaſures of iuſtice, into the inſtruments of craft, whereby the poore are much pinched, and all decayed? On the contrarie ſide, *An vpright vveight is acceptable to God.* Iuſt dealing in ſelling is a thing wel pleaſing the Lord, whoſe fauour is better then all the goods of the world, Wherfore, although *Deut.* 25.13.

although they that vse true weights, get not so much worldly gain, as they that vse false; yet they haue more wherin to reioyce, and indeed greater aduantage an other way, then they that deal deceitfully in their weights or measures.

Pride and humilitie.

2 *When pride commeth, contempt commeth also, but with the lowlie is wisdome.*

Disdainfulnes is the companion of pride, and wisdome of humility. The arrogant person neuer lightly commeth to any place, but he striueth for the vpper roome, or sheweth some despising of those that are in his companie. And as he despiseth other, so he is for his statelynes despised by other. *But with the lowlie is wisdome.* With the humble and modest, there is such reuerent and prudent behauiour, that both men esteem them, and aduance them, and the Lord himselfe giueth them grace and fauour. Thus there is wisdome with them, both honouring other, and honoured by other.

Vprightnes.

3 *The vprightnes of the iust guideth them, but the frowardnes of transgressors, shall destroy them.*

A reward herein is promised to sinceritie, or plain dealing, and on the contrarie side, frowardnes and falshood is threatned with a punishment. *The vprightnes of the iust guideth them.* The sound dealing of the righteous, bringeth vnto them manie good things, and leadeth them vnto peace, yea, and to eternall life in the end, without going astray in error, or stumbling at the punishments of sinne. *But the frowardnes or vnrighteousnes of transgressors shall destroy them.* For the peruersenes of the wicked, wherin they haue walked themselues, or wherby they haue gon about to ouerthrow other, shall bring them to desolation, like buildings or cities broken down.

Riches

4 *Riches profit not in the day of wrath, but righte-*

righteousnes deliuereth from death.

Not onely the treasures of iniquitie, but riches lawfully gotten, profit nothing in the time of trouble or vengeance, seeing the Lord respecteth not the wealth of any, nor will be stayed from executing iustice by any gift, or corrupted with any bribe. *See a fuller exposition hereof, before 10, ca. 2. vers.*

5 *The righteousnes of the iust man, directeth his way, but he that is wicked, falleth in his wickednes.* *Righteousnes directeth the way.*

Righteousnes not onely deliuereth from death, but prospereth a man throughout the whole course of his life: for it directeth the way of the sincere harted man, that is, it holdeth him vpright from falling into any error or miserie, and maketh the path safe, sure, and plain for him to walk in. *But he that is wicked falleth in his wickednes.* Whosoeuer transgresseth the holie law of God, or enterpriseth any euill action, is so crossed or plagued with one calamitie or other, as that he may fitly be resembled to a trauayler, who walking or riding in some filthie or dangerous way, slideth into some pit, or falleth into some ditch. Thus the verie sinne which he doth, slayeth the euill doer, and bringeth him in the end vnto destruction.

6 *The righteousnes of the iust, deliuereth them, but the deceitfull are caught in their own mischiefe.* *Righteousnes deliuereth.*

As righteousnes bringeth men to that which is good, so it freeth them from euill. Indeed, the innocent are often drawen into trouble by those, that are cruell aduersaries vnto them. When this commeth to passe, then they begin to be troubled, and seeing all in a maner to forsake them, they feare that they shall alway continue in aduersitie. Heer therfore to comfort them, the spirit of the Lord telleth them, that euen their own righteousnes shall in the end set them free, and deliuer them out of prison, from infamie,

infamie, and from the edge of the ſword. *But the deceitfull are caught in their own miſchiefe*. The craftie being in great power and proſperitie, through the iuſt iudgment of God, are oftentimes brought into trouble, by thoſe verie practiſes, which they haue deuiſed againſt other. The lawes, which they enact for the entrapping of the innocent, now and then take hold on themſelues. The meanes, wherby they go about to ſuppreſſe the truth oftentimes further the ſame. Finallie, the weapons, which they prepare for the deſtruction of the godly, do commonly pierce their own hearts and ſides.

The hope of the wicked perisheth at death.

7 *When the wicked man dyeth, his expectation periſheth, the hope of his ſtrength periſheth.*

The things wherein the wicked man putteth his truſt and confidence, are his riches and glorie. This outward proſperitie, he looketh long to enioy, and hopeth that if any danger ſhall come, he ſhall be deliuered from it, thereby. But by death all this proſperitie and abundance, ſhall vtterly be taken from him: for the rich man (as it is in the Pſalme) *ſhall not take away any thing with him vvhen he dyeth, his glorie ſhall not go down after him.* Now when the righteous perſon ſhall ſee the proud rich man thus fall from all his hope, he ſhall ſay, (as it is in another Pſalme) *Behold, this is he vvho made not God his ſtrength, but truſted in the abundance of his riches, and made himſelfe ſtrong in his ſubſtance.*

Pſal. 49. 18.

Pſal 52. 9.

The ſinner ſucceedeth the iuſt in trouble.

8 *The iuſt man is deliuered out of trouble, and the wicked man commeth in his ſteed.*

Such is the condition of the righteous perſon, that he commonly is firſt in ſome affliction. But if he be caſt into priſon, or moleſted with any trouble, he remayneth not alway therin, but through the help of the Lord, is ſet at libertie at the laſt. This may then be a great comfort to the innocent, that they

ſhall

shall in the end be freed out of that trouble, wherin the Lord suffereth them to continue for a season. Yet, as if this were not inough, (behold another comfort,) *the vvicked man commeth in his steed*, his aduersarie falleth into the same, or like or greater tribulation. He that reioyced, mourneth, and he that vexed other wrongfully, is iustly punished himselfe. Thus the Lord can easilie turn the troubles of the righteous, into triumphes, and the prosperitie of the wicked, into wofull miserie.

9 *The hypocrite corrupteth his neighbour with his mouth, but the iust are preserued by knowledge.* *The Hypocrite.*

He is an *hypocrite*, who being wicked, or bearing ill will, maketh an outward shew of godlynes and good will. Such a one *corrupteth his neighbour*, disswading him from that which is good, as from vertue & truth, or perswading him to that which is euill, as to sinne, or any thing tending to his hurt. The weapon wherby the vngodlie harm and destroy their neighbours, is their speech, which sometimes woundeth more deadly then any sword or arrow. The buckler on the contrarie side, whereby the iust are preserued, is *knowledge*, knowledge of the craft of the wicked, but especially knowledge of the Scriptures. For this is of so great efficacie, that it maketh the godly to take heed of all flatterers and seducers. Wherfore, if any would be safe from hypocrites, or heretickes, they must not onely haue zeale but knowledge of the word of God.

10 *For the prosperitie of the iust, the citie reioyceth, and when the wicked are destroyed, there is singing.* *Ioy for the prosperitie of the iust.*

Two things (as herein is shewed) do moue the righteous vnto ioy. The one is, the honouring and good successe of the iust: For it is said, *That for the*

prosperitie of the iust, the citie reioyceth, When it is well with those that do well, the wel-disposed multitude cannot but be inwardly glad, and outwardly testify this inward ioy by signes and tokens of mirth. The other thing that moueth the wel-disposed to reioyce, and euen to sing, is the destruction of the wicked: for it is said, *that when the vvicked are destroyed, there is singing*. There is great cause, why the people of God should reioyce at the vengeance, which is executed on the vngodlie: for they persecute the Church, or infect manie with their euill counsell and example, or draw Gods punishments on the places wherein they liue. Thus did the auncient Israelites reioyce in old time, when the enemies of God were ouerthrowen. And thus did we of late sing and triumph, when the proud Popish Spanyards were drowned and confounded.

The righteous exalts a citie.

11 *By the blessing of the righteous, the citie is exalted, by the mouth of the wicked, it is destroyed.*

The commoditie and discommoditie which the citie receiueth from the iust on the one side, and the wicked on the other, is herein expressed. *By the blessing of the righteous, the citie is exalted.* By the good deeds, good doctrines, good counsels, & good prayers of the iust, (which are their blessings) the societies of mankind are greatly benefited. *By the mouth of the wicked, it is destroyed.* A kingdome is ouerthrowen by the flatterie, heresie, foolish counsell, and conspiracie of mischieuous and vngodly persons. Thus a tongue can euen build and ouerthrow a citie, it can exalt and destroy a nation.

Reuyling.

12 *He that is void of vnderstanding, reproacheth his neighbour, but he that is prudent, will keep silence.*

This sentence teacheth, that the importunitie of some

some is rather to be borne with patience, then to be requited with speech of defamation. *He that is void of vnderstanding*, such a one as is rash, *reproacheth his neighbour*, breaketh out into opprobrious speeches against him, with whom he hath any dealing: for either he will obiect vnto him some imperfection which he knoweth by him, or els will without cause reuyle him and shew some contempt of his person. *But he that is prudent will keep silence.* Although one that is discreet be rayled on by his aduersaries, or spie some want in his friends, yet he will neither giue taunt for taunt, neither show any contempt, but rather behaue himselfe as a deaf man toward the one, and as a dumb man toward the other: for the outrage of enemies is to be borne with patience, and the frailties of friends, are to be couered with silence.

13 *He that walketh as a tale-bearer, reuealeth a secret, but he that is of a faithfull mind, concealeth a matter.* Blabbing.

This prouerb sheweth, that we are not to acquaint euery one with our intents or doings. A note to know a talker by, is, that he is a walker from place to place, hearing and spying what he can, that he may haue wherof to prattle to this bodie, and that bodie. Such a gadder vp and down, can keep nothing, but discloseth the secret intents, speeches, and faults of those, with whom he is acquainted, for which cause he is not to be trusted. On the contrarie side, *He that is of a faithfull mind, concealeth a matter.* Such a one as hath power ouer his affections, and loueth not onely in shew, but in trueth, couereth those faults, purposes, words, and deeds of his friend, which with a good conscience may be kept close. This carying of tales the Lord forbiddeth in his Law, where he saith, *Thou shalt not walk among thy people with reporting of tales.* Leuit. 19. 16

14 *Where prudent counsels are not, the* Counsell.

people periſh, but in the multitude of counſellors, there is health.

This ſentence teacheth, that people are to prouide, and to pray for wiſe gouernours and counſellors: as alſo, that they are dutifully to obey ſuch, as vpon whom their welfare chiefly dependeth. As the ſhip muſt needs periſh, wherin there is not a skilfull pilot: ſo that common wealth muſt needes decay, wherin there is not a prudent or politick gouernour. On the contrarie ſide, *In the multitude of counſellors is health.* For the welfare of a common wealth is procured and preſerued, not ſo much by a multitude of warriours, as of wiſemen, who by pondering of matters, and conferring about the ſame, giue and ſet down ſuch holeſome aduiſe, from whence floweth health both of bodie and ſoule, and ſafetie in time of danger and of warre.

Suertyship dangerous.

15 *He that is ſuerty for a ſtranger, ſhall wholly be broaken, but he that hateth thoſe that clap hands, is ſecure.*

before 6.1.

The danger of raſh ſuertyſhip is herein laid open, which point hath before bin declared. *He that is ſuertie for a ſtranger*, that raſh perſon who promiſeth to pay another mans debt, whoſoeuer he is, *ſhall wholly be broaken*, vtterly ſhall be vndoon. *But he that hateth thoſe who clap hands*, as for that wiſe man, that miſliketh ſuch as raſhly enter into ſuertyſhip, (which commonly is done by clapping of the right hands) *is ſecure*, he remayneth not onely without trouble, but without feare of beeing moleſted.

Chaſt vvomen keepe their honour.

16 *A gracious woman keepeth honour, and ſtrong men keep riches.*

Albeit the woman is the weaker veſſell, yet when ſhe is *gracious*, that is to ſay, graced not ſo much with beautie, as with wiſdome and virtue, *ſhe keepeth honour*, that is, maintaineth hir credit, and preſerueth hir

hir chaſtitie. *And ſtrong men keep riches*. Likewiſe mightie men, who are ſtrong in bodie, hold faſt their ſubſtance which they haue gotten and earned by labour and trauaile. It were an hard thing to rob or ſpoile a ſtrong man of his goods: but to take away the chaſtitie of an honeſt matron, be ſhe neuer ſo weak, it is impoſſible, who will rather die a thouſand deathes, then be ſtayned with the leaſt ſpeck of diſhoneſtie.

17 *The mercifull man, doth good to his own ſoule, but he that is cruell, troubleth his own fleſh.* *Chearishing of a mans ſelfe.*

We are to preſerue as much as in vs lyeth, theſe two parts of our nature, our ſoules and our bodies. *The mercifull man is good to his owne ſoule*, As he that doth good to other, herein doth good to himſelfe, in aſmuch as the Lord will in mercie reward him for his well doing, ſo he that may truly be called a kind man, is kind to his own ſoule, in comforting his own heart, and in graunting therunto the delite which may be receiued by ſleep, by food, and the vſe of all things neceſſarie or pleaſant. Wherfore the counſell which the ſonne of *Syrach* giueth, is good and worthy to be followed, *Loue thy ſoule, and comfort thine heart, and put heauineſſe far away from thee*. On the contrarie ſide, *He that is cruell, or hard hearted, troubleth his fleſh*. For either by niggardlynes, or trauaile, or ſorrow, he pincheth, conſumeth, or pyneth his bodie. Such a cruell perſon, (as the Preacher ſpeaketh) ceaſeth not to labour, nor ſaith, for whom do I trauaile, and depriue my ſoule of good things. *Eccleſiaſtes* 30. 21. &c. *Eccleſiaſtes* 4

18 *The wicked man worketh a deceitfull work, but he that ſoweth righteouſnes, hath a ſure recompence.* *A deceitfull work.*

Although the vngodly perſon labour much, yet he doth a deceitfull work, which neither ſhall continue,

nor bring any fruit vnto him. The hypocrite giueth almes oftentimes to be ſeen by men, but he ſhall neuer be rewarded for his liberalitie by the Lord. The tranſgreſſour of Gods law, buildeth himſelfe not vpon the trueth of obedience, but vpon the ſhew of an outward profeſſion: Such an houſe will fall. The vain teacher deliuereth the ſtraw and ſtubble of errour and vanitie, for true doctrine and ſound diuinitie. This work cannot abide, the day will reueale it, and the fire will conſume it. Thus euery *wicked man worketh a deceitfull vvork*. But on the contrarie ſide, *He that ſoweth righteouſnes, hath a ſure recompence*. For he that ſoweth ſound doctrine, or the fruits of obedience, ſhall of the ſpirit reap life euerlaſting.

The righteous.

19 *The righteous man ſoweth to life, but he that followeth wickednes, to death.*

Rom. 5. 23.

The wages of ſinne is death, but the grace of God is eternall life. Whereas it is ſaid, *That the righteous man ſoweth to life*, the meaning is, that he which walking with a ſincere hart, doth that which is good, ſhall inherite Gods bleſſing and kingdom: for godlines hath the promiſes both of this life, and of the life to come. Wheras on the contrarie ſide it is affirmed, *That he vvhich foloweth vvickednes, ſoweth to death*, the meaning is, that the ſinner, who with greedines followeth after euill, euen as the hunter doth his game, ſhall of the fleſh reap corruption, receyuing for his vngodlines and iniquitie, temporall plaugues and eternall puniſhment.

The frovvard in heart.

20 *The froward in heart, are abhomination to the Lord, but the vpright in way, are acceptable to him.*

Some are not greatly wicked in their outward works, who yet are inwarly corrupt, either ſuffering fond opinions, or euill affections, to raigne in them. Theſe *are froward in heart*, that is, vnreformed in their ſoules. Theſe *are an abhomination vnto the Lord*, that

that is to say, such whom he hateth and abhorreth, euen as men do filthie or execrable things. But on the contrarie side, *The vpright in way, are acceptable to him*, that is to say, such as are not onely sincere in heart, but haue their conuersation, not according to the flesh, but according to the spirit, please the Lord, as being regenerate by Gods grace, and iustified by Iesus Christ.

21 *Though hand ioyn in hand, the wicked shall not escape scotfree, but the seed of the righteous, shall be deliuered.* *The seed of the righteous.*

Generation here is opposed to generation, and congregation, as it were, to congregation. The estate of the generation of the vngodly, is declared in these words, *Though hand ioyn in hand, the wicked shall not be vnpunished*. The vngodlie though they be manie & great, notwithstanding all their friends or aiders, shall be reuenged and plagued. The estate of the generation of the godly, is shewed in the latter part of this sentence, *The seed of the righteous shall be deliuered*. Although the faithfull are for the time in great aduersitie and persecution, yet shall they in the end, by the wonderfull power of God, escape out of danger and affliction, euen in spite of their malicious and mightie aduersaries.

22 *As a iewell of gold, in a swynes snout, so is a faire woman, void of discretion.* *A vain faire vvoman is a filthy sovv.*

No gifts of nature or of the bodie are ornaments without wisdome. If a ring or iewell of gold, were put about a swines snout, so faire an ornament would not become so foule a creature. Moreouer, the filthy sow, would defile these pretious things in the dirt, wherin she vseth to dig and wallow. The wanton and wicked woman that is void of grace, is more foule and brutish then any sow in the world: for she walloweth in the myre of vnchastitie, riot, scolding, pride, and such other vices. If then beautie be in hir

face,or braue attyre on hir head,how can these ornaments become her? Certainly the Lord thinketh hir no more seemly, then men do a sow that walloweth in the myre.

The desire of the iust.

23 *The desire of the iust, obtaineth that which is good, the hope of the wicked, indignation.*

The righteous at the last obtain wished prosperitie, whereas, the vngodly meet with troubles and vengeance vnlooked for. *The desire of the iust, obtayneth that which is good,* The soule of the iust is by the Lord filled with good blessings, as peace, plentie, wealth,and many such like. *The hope of the wicked is turned into indignation.* The expectation of the vngodly,doth not onely perish, but is so crossed, that the wrath and iudgement of God befalleth it.

See a fuller exposition hereof 10.28.

Liberalitie blessed.

24 *Some by scattering,are the more increased,and some sparing more then is meet,come to pouertie.*

They do scatter, that poure out their goods plentifully to the poore, or bestow great cost vnto good vses. Such *are the more increased*: for (as the Apostle speaketh) *He that giueth seed to the sower,and bread to eat, multiplyeth their seed,and inlargeth the increase of the fruit of their righteousnes.* The Lord himself requireth their liberalitie. Thus some giue almes continually,entertain their friends often,and keep hospitalitie all the yeare long,& yet are not the poorer, but the richer. On the contrarie side, *Some againe there are, who sparing more then is meet, come to pouertie.* For diuers of those who will not giue a penny to those that stand in need, nor pay to Ministers or Magistrates those things that are due, prosper not, but go backward euen in their worldly estate.

2. Cor.9.10.

Bountie blessed.

25 *The liberall mind,shall wax fat, and he that giueth plentifully, shall poure forth.*

There

There is no cauſe why men ſhould feare, that by beſtowing their goods on good vſes, they ſhall at laſt become beggers. For, *the liberall mind ſhall wax fat*, the bountifull perſon, ſhall not onely grow rich, but become fat in goods and poſſeſsions. *And he that giueth bountifully, ſhall poure forth.* Moreouer, he that abundantly refreſheth and feedeth the needy with a great portion of his goods, ſhall be like to the ſprings or wels, which the more they are drawen, the more they abound with water: For he giueth and lendeth all the day long, and his ſeed is full of bleſsings, as it is in the Pſalme. *Pſal. 37.26.*

26 *The people will curſe him, that keepeth in his corne, but a bleſſing ſhall be on his head, that ſelleth it.* *VVithholding of Corne.*

Corne is that pretious ſeed of the earth, wherby the life of man is preſerued: If that be wanting or kept back, ſuch as lack it muſt needs periſh. Not without cauſe then do *the people curſe him, that keepeth in his vvheat.* For whileſt the couetous miſer, vnder hope of greater gain, withholdeth the ſelling of wheat, or ſuch neceſſarie prouiſion, for that he would ſell it at the deareſt price he can, the poore, (that haue nothing but what they buy in markets by their penny) famiſh. Thus, whileſt ſome ſeek to make a priuate commoditie, the common wealth is vndon, and a great number ſtarue. It is lawfull to keep in corne, but not in the time of extream dearth, and with a couetous mind. On the contrarie ſide, *A bleſſing ſhall be on his head, that ſelleth corne.* For both God will proſper him, and the people wil wiſh Gods bleſſing on his heart, who ſetteth corne or any like prouiſion to ſale in the time of dearth, and ſelleth it at a reaſonable rate, wherby it commeth to paſſe, that many poore and hungrie ſoules, are fed and preſerued aliue.

27 *He that followeth after that which is good,* *Followving after goodnes.*

good, getteth good will, but to him that ſeeketh after euill, it ſhall befall.

This is a notable ſentence. He is ſaid, *to follow after that which is good*, who, ſo ſetteth himſelf to benefite the people among whom he liueth, either in their bodies, or goods, or ſoules, that he goeth about this, euen earlie in the morning, as the Hebrew word doth ſignifie. Such a one *getteth good will*: for he winneth the peoples hearts, and findeth Gods fauour. On the contrarie ſide, he is ſaid, *to ſeek after euill*, that bendeth himſelfe in ſuch ſort to hurt or annoy any, that in the night he deuiſeth or practiſeth miſchiefe. Such a one ſhall meet with hatred of men, or with ſome plague of the Lord.

Truſt in riches.

28 *He that truſteth in his riches, ſhall fall, but the iuſt ſhall flouriſh as a branch.*

Riches are fraile and tranſitorie things. The man then that putteth confidence in his wealth, as if that could ſaue him from troubles, or preſerue him in happineſſe, *ſhall fall*: for he that truſteth in riches, leaneth but on a broaken reed, and therefore ſhall not be able to ſtand, but ſhall fall downe from his proſperitie and glorie. On the contrarie ſide, *The iuſt ſhall flouriſh as a branch*: for he that walketh vprightly, truſting in the Lord, ſhall be in a proſperous and flouriſhing eſtate. The reaſon is, for that he is nouriſhed by a ſound root, and ſtandeth vpon a ſure foundation.

Pſal. 52.9.

Pſal. 92.13.

Vnprouident guyding of a familie.

29 *He that troubleth his houſe, ſhall inherite the wind, and the foole ſhall be ſeruant, to the wiſe in heart.*

He is ſaid, *to trouble his houſe*, that ſpendeth his goods prodigally, or ſuffreth them to waſt for want of good husbandrie. Such a one *ſhall inherite the wind*, that is to ſay, haue nothing, and want food, money, and all neceſſaries. For what remayneth to

the

the miſerable vnthrift, when all his goods are ſpent and conſumed, but that that he feed himſelf and his, with the wind? Thus a man by prodigality is brought to extream pouertie, yea to bondage alſo, as is declared in the latter part of this ſentence. For it is ſaid, *That the foole ſhall be ſeruant to the vviſe in heart.* The vnprouident perſon, ſhall be conſtrayned to ſell himſelf to be a drudge, to ſome rich man or other, who hath bin a wiſer houſholder then he.

30 *The fruit of the righteous man, is the fruit of a tree of life, and he that is wiſe, winneth ſoules.* *VVinning of ſoules.*

It is manifeſt, that by *the righteous man*, he is ment, that practiſeth not onely iuſtice, or liberalitie, but all ſorts of vertues. What is to be vnderſtood by *the fruit of the righteous man*, is ſomewhat doubtfull: for therby either may be ment, the good which he doth to other, or the good which he receiueth from the Lord himſelf, who as it is in the Reuelation, wil giue to the faithfull to eat of the tree of life, which is in the paradiſe of God. Truely, they that are not onely iuſt themſelues, but iuſtifie other, as *Daniell* ſpeaketh, and that are not onely wiſe, but inſtruct other, ſhall ſhine at the day of reſurrection, as the firmament, and as the ſtars of heauen, for euer and euer. But by that which heer is ſpoken of the wiſe man, which is, *That he winneth other mens ſoules*, It may be gathered, that by the fruit of the righteous man, is not ment, the reward which he ſhall receiue himſelf, but the liberalitie, counſell, or good whatſoeuer, which he imparteth to other. This is ſaid to be *the fruit of a tree of life*: becauſe it quickneth, ſaueth, and iuſtifieth many, as the Prophet ſpeaketh. Thus the righteous man by his righteouſnes, doth much good, and again, the wiſe man by his wiſdome, *vvinneth ſoules*: for by ſpirituall inſtructions and admonitions, he conuerteth and comforteth the hearts of ſuch

Reu. 2.7.

Daniel 12.3.

ſuch as go aſtray, or are weak. They that bring this to
Luk. 5. 10. paſſe are called by our Sauiour Chriſt, fiſhers or catchers of men, wherunto the Lord make vs wiſe by his holie ſpirit.

The iuſt man is iudged for his ſins in this world.

31 *Behold, the iuſt man ſhall be recompenced on the earth, how much more the wicked man and the ſinner?*

This ſentence is (as it were) a peerleſſe pearle. It contayneth the doctrine of the prouidence of God, and ſheweth, that there remayneth a day of iudgement for the wicked. The matter which now we haue to conſider, is not of ſmall importance: for the Spirit of God biddeth vs *Behold*: that is to ſay, with the eies of our mind, very diligently to mark the point heer taught, and the eſtate of the godly heer on earth. The perſon whom we are to behold, is, *the iuſt man*. There is none that is void of all ſinne, or that hath in this life attayned to the perfection of all virtues. The holie Ghoſt then ſpeaketh not heer of any that is ſimply iuſt, but that is righteous in ſome reſpect, in aſmuch as he is iuſtified and ſanctified, although he hath diuers imperfections remayning in him. This *iuſt man ſhall be recompenced*, that is to ſay, chaſtned, euen for his frailties and infirmities: for iudgement in this world muſt begin at Gods houſe, yea, the iuſt man is oftentimes ſo ſorelie ſcourged by the Lord, that he is hardly ſaued. But where is the righteous perſon thus ſcourged, iudged, and recompenced? on the earth, euen in this life, and in this world. The earth is not that ſeat which the Lord hath properly appointed for iudgement or vengeance, neither is this life the day of the great aſsiſe: Yet rather then
1 Pet. 4. 18. ſinne ſhall be vnpuniſhed, yea euen in the elect, the Lord will keep a pety ſeſsions in this life, and make the earth an houſe of correction. But where then ſhall the wicked and the vngodly appeare? If they that walk in the obedience of the ſpirit, are ſo ſharply corrected

corrected for their sins: *How much more shall the wicked man,* euen the prophane person, and the sinner, the notorious vnrepentant offendor be plagued, either in this life, or the world to come?

THE XII. CHAPTER.

1 *He that loueth instruction, loueth knowledge, but he that hateth correction, is brutish.* *Aduersitie the best vniuersitie.*

HEre is shewed that aduersitie is the best vniuersitie. *He that loueth instruction*, that person who ioyfully receyuing admonitions, profiteth therby, *Loueth knowledge*, waxeth daily more learned, and more godly. *But he that hateth correction*, as for him that cannot abide, either the reproofes of the godly, or the Lords corrections and scourges, *He is brutish*, he remayneth as a brute beast, in his error and rudenesse. For by reason that neither the rebukes of men, nor the rods of the Lord preuaile with him, he neither seeth his sinnes, nor the vanitie of this life, nor the righteousnes of the Lord, as he ought to do.

2 *The fauour of the Lord aduanceth the good man, but he condemneth the vvicked person.* *The good man.*

As a Iudge will exalt the weldoer, and pronounce the sentence of condemnation on the malefactor: so God wil blesse the innocent, and curse the vngodly, vpon whom he will both pronounce and execute, the decree of some temporall plague, or of eternall destruction. By *the fauour of the Lord*, grace is ment, the fruit wherof is peace. There is none simply good but God, yet they that walk vprightly are said *to be good*, inasmuch as they are made partakers of Gods goodnes. Vnto such there is no condemnation, as there is to the wicked, that is to say, to the reprobate, who are abhominable in their thoughts and deeds, who wax daily more & more wicked and miserable,

vntill

vntill they receiue eternall condemnation, as a moſt iuſt and perfect reward of their iniquitie.

Vvickednes. 3 *A man ſhall not be eſtabliſhed by wickednesſe, but the root of the righteous ſhall not be remooued.*

As a wiſe gardener will pluck vp the weeds in his ground, but wil not touch the roots of the good herbs to hurt them: ſo the Lord will deſtroy the wicked as plants which he neuer planted, but wil ſpare, yea preſerue the godly, as founded and grounded on Chriſt Ieſus. Wheras it is ſaid, *That a man ſhall not be eſtabliſhed by wickednesſe*, the meaning is, that although the euill perſon go about by all means to ſtrengthen himſelf, or his poſteritie, yet he ſhall not continue. *By the root of the righteous*, their eſtate is ment, which is alwaies ſure, though it be often ſhaken with the troubles of this life.

A virtuous vvife. 4 *A virtuous wife, is hir huſbands crown, but ſhe that ſhameth him, is as rottennes in his boanes.*

She is ſaid to be *a virtuous vvife*, who fearing God, loueth alſo hir husband, and not onely liueth chaſtly, but followeth hir vocation diligently. Such a woman is *hir husbands crown, or garland*, that is to ſay, a comfort and a glorie to him: for ſhe not onely preſerueth his health, but increaſeth his wealth and dignitie. That woman *ſhameth* hir husband, who by hir frowardnes, vnchaſtitie, or ſome like vice, cauſeth him to bluſh, and worketh him grief. Such a wife, *is as rottennes in his boanes*, that is to ſay, is an inward or deadly corſey vnto him: For the diſeaſe or worme that eateth the fleſh, or ſucketh vp the bloud, is not ſuch a torment as the ach of the boanes, or the corruption of the marrow.

The thoughts of the iuſt. 5 *The thoughts of the iuſt, are right, the ſubtill deuiſes of the wicked, are deceit.*

There

There is great difference between the regenerate and vnregenerate, concerning the verie inward cogitations and affections of their hearts. *The thoughts of the iuſt, are right*, the vpright man bendeth his ſtuddie how moſt to glorifie God, benefite his neighbor, and to ſtir vp himſelfe to do that which is good. He iudgeth himſelf, and taketh care, that none be wronged, but that euery one haue his due. *But the deuiſes of the vvicked, are deceit.* The vngodly muſe on miſchief, bending their wits by craft to circumuent them, whom by force or violence they can not oppreſſe, and thinking how beſt to colour their owne diuelliſh practiſes.

6 The words of the wicked, lie in wayt for bloud, the mouth of the vpright, deliuereth them. *The vvords of the vvicked.*

The vngodly abuſe their tongues vnto euill, which the righteous vſe aright. *The vvords of the vvicked, lie in wayt for bloud*, the queſtions, conferences, and ſpeeches of the vngodly, tend to catch the innocent euen vnto deſtruction. *But the mouth of the vpright deliuereth them.* The godly will preſerue by their pleadings or aunſwers, ſuch as the wicked go about to ſley. Thus the ſpeech of the vngodly is a ſnare, which yet is broaken by the mouth of the well diſpoſed.

7 [God doth] ouerthrow the wicked, ſo as that they are not, but the houſe of the righteous ſhall ſtand. *The ouerthrow of the vvicked.*

When a change of the eſtate of the vngodly is made from proſperitie vnto aduerſitie, their vtter deſtruction is commonly wrought. For their houſe beeing buylt vpon the ſand, the tempeſts and the winds ariſe & quite ouerthrow it. The whole maner of the ouerthrow of the wicked man, is at large deſcribed in the book of *Iob*, where it is ſaid. *He ſo dwelleth in his tent, that he hath no hope, brimſtone is* *Iob 18.15.*

ſcattered

ſcattered ouer his habitation. His roots are dried vp beneath, and his bough aboue is hewen down. His memorie periſheth from the earth, and he hath no name in the ſtreets. He is driuen from the light into darkneſſe, and caſt out of the earth inhabited. Neither hath he ſonne nor nephew among his people, neither is any remayning in his habitation. They that come after, are aſtoniſhed at the day of his doome, and they that are preſent, quake for horrour. Truely theſe are the tabernacles of the wicked man, and this is the place of him that knoweth not God. On the contrarie ſide, not onely the righteous man himſelf, but his houſe, his dwelling place, his familie, and his children, ſhall long continue.

Cauſes of commendation and contempt.

8 *A man ſhall be commended for his prudent mouth, but he that is of a froward heart ſhall be deſpiſed.*

Certain cauſes both of eſtimation and contempt, are herein ſhewed. *A man ſhall be commended for his prudent mouth*, a man ſhall be prayſed for his wiſe ſpeech, wherein by inſtructing or counſelling other, he vttereth and expreſſeth the vnderſtanding of his heart. *But he that is of a froward heart, ſhall be deſpiſed.* As for him, who either is ſo ignorant that he can not ſpeak wiſely, or ſo ouerthwart, that he vttereth onely thoſe things that are croſſe, or euill, he becommeth contemptible by this meanes.

Boaſting, or as we vſe to ſpeak, great boaſt & ſmal roſt.

9 *Better is he that debaſeth himſelfe and hath a ſeruant, then he that boaſteth himſelfe and wanteth bread.*

That perſon, who ſetting his hand to all works, and carying a low port, hath ſomewhat about him, and one to do his buſines, is more to be commended and in better eſtate, then he, who carying the countenance of a great gentleman, ruffleth it out in braue apparell, but hath not a pennie in his purſe, yea, nor ſometimes food ſufficient to put in his belly.

Thus

Thus much is ment when it is said, *Better is he that debaseth himselfe, and hath a seruant,* (that is, is able to maintain a familie) *then he that boasteth himselfe, and vvanteth bread.* The *sonne of Syrach*, who may well be called an Interpreter of this book of the Prouerbs, hath a verie like saying to this, where he speaketh thus. *Better is he that vvorketh, and aboundeth vvith all things, then he that boasteth himselfe, and vvanteth bread.* *Ecclesiastes 10. 30.*

10 *The righteous man regardeth the life of his beast, but the bowels of the vvicked are cruell.* *Pitifulnes & crueltie.*

Pittie is now commended, and hardnesse of heart condemned. *The righteous man regardeth the life of his beast,* a iust man will not hurt the dumb creature which he possesseth, either by ouertoyling it, or suffering it to want food, or looking to. But if he be so pitifull to his beast, much more to the bodies and soules of men. As for the verie *bowels of the vvicked, the are cruell:* for the vngodly are vnmercifull to the dumb creatures, vnnaturall to their children, hard harted to the poore, and bloodie persecuters of the people of God, delighting in their destruction, and laughing at their torments.

11 *He that tilleth his ground, shall be satisfied with bread, but he that followeth vaine [companions] is void of vnderstanding.* *Labour.*

Seeing this sentence is afterward at large expounded, it were a needlesse labour heer to handle it. *See 28. cap. 19. vers.*

12 *The wicked man desireth a defence against euils, but the root of the righteous giueth fruit.* *The desire of the vvicked.*

That which the vngodly person feareth shall befall him, but that which he desireth shall not come vnto him. *The vvicked man,* The greeuous sinner and vnrepentant transgressour, *desireth a defence against*

euils, wisheth and seeketh (howbeit all in vain) a refuge and protection against miseries and calamities. *But the root of the righteous giueth fruit*, as for the estate of the godly, such it is, as that they are not only preserued from euils, but flourish and prosper in good things.

The vvicked is snared by his owne vvords.

13 *The snare of the euill man is in the transgression of his lips, but the iust man escapeth out of trouble.*

As the speech of the wicked man, is oftentimes a snare wherin he catcheth other to destruction, so it is a net wherin he himself is sometimes so intangled, that he can not by any meanes come out of it. Thus much is ment when it is said, that *the snare of the euill man is in the transgression of his lips.* On the contrarie side, *The iust man escapeth out of trouble.* For although the innocent by false accusations, are sometimes brought into question or molested, yet they are freed at last and escape as a bird out of the snare of the fowler, or as a poore beast from the net of the hunter.

VVords and vvorks rewarded.

14 *A good man is satisfied with the fruit of his mouth, and the work of a mans hands shall reward him.*

Albeit the opening of the mouth is a smal matter, yet when it is done in wisdome, it shall be recompenced by the Lord with great blessings. For such as vse their tongues to Gods glorie, and the edification of their brethren, instructing them and exhorting them from day to day, shall be loued by God & man, and tast many good things. Thus much is taught when it is said, that *a good man is satisfied with the fruit of his mouth.* Now, as good words, so good works also shal be rewarded. For *the recompence of a mans hands, shall reward him*, that is to say, not onely the wicked shall be plagued for their ill doing, but the godly shal

be

be bleſſed for their well doing. The reward heer ſpoken of, is not a reward of merit, but of mercie to the godlie, whoſe good actions are crowned with comfort and good ſucceſſe, as the euill deeds of the wicked, haue a curſe and croſſe attending on them.

15 *The way of a foole is right in his owne eyes, but he that harkneth to counſell is wiſe.* *Selfliking.*

Self-liking is herein reprooued, and harkning to aduiſe commended. *The vvay of a foole is right in his own eyes.* The conceited perſon imagining himſelfe to be a verie wiſe man, when he is a foole, thinketh his own courſe beſt, vſing no aduiſe of other, as if he himſelf were ſufficient of himſelf, to ſee what is beſt for himſelf. *But he that harkneth to counſell is vviſe.* that is to ſay, he that ſuſpecting his own iudgement, inquireth after, and practiſeth the good aduiſe of other, prouideth well for himſelfe, and by hearing, becommeth wiſer and wiſer.

16 *The wrath of a foole is made knowen the ſame day, but a prudent man couereth a reproach.* *VVrath or haſtyneſſe.*

As the fooliſh man is ſoone angry, ſo he doth bewray the paſſion of his mind verie quickly, by his outcries, threatnings, and ſuch like ſignes of choler. Thus much is ſignified when it is ſaid, *The vvrath of a foole is made knowen the ſame day.* Whereas it is added, that *the prudent man couereth a reproach*, the meaning is, that he which is wiſe ſuppreſſeth all angry ſpeeches and behauiour, and by ſilence paſſeth ouer the diſgrace offred vnto him by his aduerſarie, not reuenging but hiding it, as if he had ſuffred no abuſe.

17 *A faithfull man will ſpeak, he will declare that which is iuſt, but a falſe witneſſe, vttereth deceit.* *A falſe vvitneſs.*

Among other properties of loue, the Apoſtle Paul noteth 1.Cor.13.6.

noteth these two, that it reioyceth not in vnrighteousnes, but reioyceth in the trueth. To the same effect, speaketh *Salomon* in this verse. For first he affirmeth of *such a faithfull man*, who beleeueth in God, and truely loueth his neighbour, that *he will declare that which is iust*. Whereby he meaneth, that without respect of persons, the vpright man will testifie that which is agreeable to the matter, & that which is certain, wherby the hearers and the iudge may be directed and lead to know and embrace the trueth. *But a false witnesse vttereth deceit*, that is to say, he that maketh no conscience of lying, no, not in the place of iudgement, coloureth his forged accusations with plausible speeches, and faceth downe an vntrueth.

VVords like swords.

18 *There are some that vtter words like the pricking of a sword, but the tongue of the wise is a medicine.*

The cutting of the bodie with the edge of the sword, doth not wound so deeply or dangerously, as the pricking of it with the point thereof. Whereas then, heer it is said, *That the words of some are like the prickings of a sword*, the meaning is, that they are most pearcing and deadly. Dauid felt such inward prickings when he said, *They pierce my soule whilest they say vnto me, where is now thy God.* He is no lesse a murderer that killeth a man with a word, then he that slaieth him with a sword: yea sometimes it is a point of greater crueltie to spot a mans good name, then to shed his bloud. Now, as in the former part of this parable is taught, that some by words hurt their neighbours most grieuously, in bodie, goods, and name. So whereas it is added, that *the tongue of the wise man is a medicine*, herein is declared, that the godly by their holsome speeches, as it were by certain salues or treacles, cure the wounds of afflicted hearts, and driue away the poyson infused by euill

Psal. 42.

euill tongues.

19 *The lip of trueth shall be established for euer, the lying tongue, skant for the space of a moment.* Lying.

Trueth, which is vttered by the lips of the godly is firme and stable. For although it is suppressed for a time, yet at the last it preuaileth and abideth for euer. The vtterer of trueth ment here by *the lip of trueth*, shall likewise remain for euer: for he that speaketh the trueth from his heart, shall either liue long in this world, or for euer in the world to come. On the contrarie side, *The lying tongue endureth skant for the space of a moment*, for God will quickly destroy all those that speak lies, and root out the false tongue out of the land of the lyuing.

20 *Deceit shall be vnto the heart of the practisers of mischiefe, but ioy vnto the counsellors of peace.* Counsellors of peace.

Euill counsell most hurteth those that giue it. By *deceit*, heer is ment, a deceitfull reward, or an issue of a matter deceiuing a mans expectation. Such as are the authors of euill, heer called *the practisers or deuisers of mischiefe*, commonly misse of their purpose, or meet with some trouble that worketh sorrow in their hearts. *But ioy shall be vnto the counsellors of peace*, for such as either make concord between neighbor and neighbor, or giue any aduise tending to their brethrens wellfare, are blessed and find good successe.

21 *No euill shall befall the iust man, but the wicked shall be full of miserie.* No euill shall befall the iust.

Not so much as a thorne shall hurt the good mans foot. Indeed many are the tribulations of the righteous, but all their aduersities turne vnto their good. Moreouer, when God plagueth the world for sinne, he passeth ouer the innocent, neither doth any of his stroaks fall vpon him. *But the wicked shall be full*

of miſerie, Not one, but many troubles, ſhall take hold on the vngodly: for they ſhall be filled with infamie, pouertie, heart grief, and infinite moleſtations and plagues.

Deceit. 22 *Deceitfull lips are an abhomination to the Lord, but they that deal faithfully, are accepted of him.*

By *deceitfull lips*, they are ment, who ſeek to deceiue, and do not performe that which they ſay or promiſe. *They deal faithfully*, whoſe deed is as good as their word, and who vſe no deceit in either of them both. The former ſort, not only diſpleaſe men, but highly offend God, the latter, not onely pleaſe the Lord, but are deeply in his fauour, howſoeuer men oftentimes make ſmall account of them: for flatterie getteth friends, but trueth getteth hatred.

Silence. 23 *A prudent man hideth knowledge, but the heart of fooles, proclaimeth folly.*

In this verſe ſilence is commended, as a vertue wherby, both knowledge and folly is wiſely couered, and babling is condemned, as a vice by which, wiſdome and fooliſhnes is vnaduiſedly laid open. *A prudent man hideth knowledge*, that is to ſay, he that is warie or circumſpect, neither boaſteth of his cunning, neither ſpeaketh of any good matters out of time or place. *But the heart of fooles, proclaymeth folly*, that is to ſay, fooles, either ſpeak of good things vnſeaſonably, or talk of vain things continually. In it is, and out it muſt, they can keep no counſell. Their heart being full of fooliſh thoughts and vanities, prouoketh them to publiſh and vtter the ſame, by raſh and vndiſcreet ſpeeches, hauing no power at all to keep cloſe, or to ſuppreſſe, ſuch fanſies & follies.

The diligent ſhall rule. 24 *The hand of the diligent ſhall beare rule, but the idle ſhall pay tribute.*

Before

Before we haue heard, how labour bringeth men vnto wealth. And now in the former part of this sentence is affirmed, that it aduanceth them also to honour. For it is said, *The hand of the diligent shall beare rule*, wherby is shewed, that the following of a mans calling faithfully and painfully, will not onely bring them to wealth, but to such preferment, that they shal beare some office in the place wherin they liue. On the contrarie side, *The idle shall pay tribute*, for sloth bringeth men not onely to pouertie, but to bondage. The idle are driuen to go to seruice, and to be subiect to the diligent and the rich. *Cap. 10. 4.*

25 *Heauinesse in the heart of man presseth it down, but a good word reioyceth it.* *Heauinesse.*

In the former part of this verse, the force of sorrow or care is shewed to be exceeding great. For it is said, that *heauinesse in the heart of man presseth it down*, that is to say, immoderate pensiuenes both fretteth the mind, and so weakneth and dulleth the bodie, that it is vnfit to labour, or any good work. *But a good word reioyceth, or cheareth it vp.* For the comfortable speech of a friend, (but especially the holesome word of God, wherin remission of sins is promised through Christ) expelleth heauines of the heart, and in steed therof, raiseth ioy therin, wherby both the soule is refreshed, and all the sences of the body, reuiued and made fit to discharge their dutie.

26 *The righteous man is more excellent then his neighbour, but the way of the wicked deceiueth them.* *The excellencie of the righteous.*

This sentence declareth, that aboue all things, righteousnes is to be imbraced and followed after, wherby a certain excellencie is attayned. *The righteous man is more excellent then his neighbour* in manie respects. First, his birth is more noble, for he is born again of the word and of the spirit. Secondly, his deeds are more commendable. Thirdly, his death

is ſweeter. Laſt of all, his life is more bleſſed, in regard of Gods fauour toward him, and the good ſucceſſe which he findeth in his affaires. In this reſpect eſpeciallie the iuſt man is heer ſaid to be more excellent then the vniuſt. This may be gathered by that it is ſaid in the latter part of this ſentence, *But the vvay of the vvicked deceiueth them*, for hereby is ment, that howſoeuer the vngodly go about to excel, yet their proſperitie beeing in the end turned into aduerſitie, they feel by wofull experience their pleaſures and glorie, to be but vain and inconſtant.

Goods ill gotten.

27 *The deceitfull man, ſhall not roſt that which he hath caught by hunting, but he that is diligent [ſhall enioy] the precious ſubſtance of a man.*

Goods ill gotten will not long continue. *The deceitfull man ſhall not roſt that vvhich he caught by hunting, or his ven ſon.* The craftie perſon ſhall not long enioy nor taſt the pray, which he hath gotten by fraud: for either one trouble or other will ſo come vpon him, that he ſhall not be able long to poſſeſſe or take delite in the ſpoyle. I remember a true ſtorie which I haue heard of, and which was done not very many yeares agoe, by ſetting down wherof, ſome light may be brought to this ſaying, and men may be warned to take heed of ſtealing, ſeeing therein they may ſee the ſwift flight of ſtolne goods. A butcher there was, who had ſtollen an oxe, which (marying within a while after the deed was done) he cauſed to be dreſt on his wedding day, and bad his friends to the feaſt, purpoſing to feed and chear vp both himſelfe and them, with other good chear, and with this vnhappy veniſon gotten by vnlawfnll hunting: Whileſt the veniſon was roſting, vengeance elswhere was preparing, and the owner of the oxe finding out the thief, and purſuing the wrong done vnto him, cauſed the butcher on the verie wedding day

to

to be apprehended, who (as I think) was afterward for this fact executed. Thus many things fall between the cup and the lip, and the mouth tasteth not at the least long, or with any ioy, that which the hand pulleth by hook and by crook vnlawfully. *But he that is diligent shal enioy the pretious substance of a man.* For he that by honest and painfull labour, getteth goods vnto himself without wronging of any, shall possesse them safely and surely, and enioy them peaceablie and comfortablie a long time together. The diligent person shall possesse his corn, his siluer, his iewels, and such other pretious things that are in account among men, which heer are called *the pretious substance of a man.*

28 *In the way of righteousnes is life, and in the pathway therof, there is no death.*

There is no condemnation to the righteous.

Sundrie pretious and pleasant fruits springing from righteousnes, haue already bin set down in this book. In this verse is shewed, that prosperitie and saluation belong vnto it, and that aduersitie & damnation are far from it. *In the way of righteousnes is life,* They that imbrace and practise the will of God, and walk after the spirit, enioy peace of heart, prosperitie in this life, and many blessings. Thus there are many good things in the way of righteousnes, and as is shewed in the latter part of this sentence, there is no condemnation or euill vnto those, that are in Christ, who walketh not after the flesh but after the spirit. For *in the pathway therof there is no death,* They that walk in the obedience of the Lords commandements, neither are troubled with feare, nor confounded with shame, nor vexed with sorrow, nor euer tast of eternall damnation, but shall in the end be crowned with immortalitie thorough Iesus Christ. To whom with the father, and the holy spirit, be all honor and glorie for euer and euer, Amen.

THE

THE XIII. CHAPTER.

Vvise sons. 1 *A wise sonne [hearkneth] to the instruction of his father, but a scorner heareth no rebuke.*

THis holie Prouerb, teacheth that children are to obey their parents. *A vvise sonne*, a reuerend child, that knoweth and feareth God, *hearkneth to the instruction of his father*, heareth and obeyeth the counsell and aduise of his parents. *But a scorner*, that is, one that is stubborne and lewd, *heareth no rebuke*, cannot abide to be checked or controlled.

before 10.1.

A good man. 2 *A good man eateth the fruit of his mouth, but the soule of transgressours, violence.*

A man shall be recompenced not onely according to his deeds, but according to his words. *A good man eateth the fruit of his mouth*, He that speaketh to the glorie of God, or the edification of his neighbor, shal receiue good will of men and Gods blessings as a reward of his gratious speeches. The fruit which *the soule of transgressours* shall reap and feed vpon, is *violence*: for such as break Gods lawes, or abuse their tongues, to lying, slandering, blasphemy, or such like vices, shall reap Gods curse, the anguish of soule and conscience, hatred, wounds, and suits of law.

Keeping the mouth. 3 *He that keepeth his mouth, keepeth his life, but destruction shall be vnto him, that openeth his lips wyde.*

It is a good thing to bridle the tongue, or to vse moderation in speech. *He that keepeth his mouth, keepeth his life*, He that setteth a watch before his lips, and shutteth the doore of his mouth, not speaking but when he ought, and what is meet, preserueth not his bodie onely, but his soule, from those harmlesse and deadly dangers, which they that talk vnaduisedly

uiſedly incur drawing on themſelues by this meanes oftentimes, not onely hatred, but extreem miſerie: for (as it followeth in the latter part of this ſentence) *Deſtruction ſhall be to him that openeth his lips wyde*, that is to ſay, as concerning him, whoſe mouth as a common ſtrumpet ſpreadeth it ſelf to all filthy communication, or openeth it ſelfe to talk lauiſhly, he ſhall be ſure to meet with much trouble, and in the end he ſhall be quite ouerthrowen.

4 *The ſluggard luſteth, and yet his ſoule hath nought, but the ſoule of the diligent ſhall be made fat.* *Sloth cauſeth famine.*

Wiſhers and woulders are neuer good houſholders. The idle wiſh ſometimes for rayment, ſometimes for money, ſometimes for food, but all in vain. *The ſluggard luſteth, and yet his ſoule hath nothing.* The ſlothfull perſon beeing verie hungrie, deſireth food, but yet his belly is empty and pinched with famine. *But the ſoule of the diligent ſhall be made fat.* As for the belly of the painfull man, it ſhall be filled with dainties, and pleaſant meats and drinks. In one word, idlenes is the mother of want and famine, labour of plentie and abundance.

5 *The iuſt man hateth a falſe matter, and cauſeth the wicked man to ſtinck and to be aſhamed.* *Hatred of euill.*

The righteous perſon (as herein is ſhewed) not onely ſetteth himſelfe againſt ſinne, but the ſinner. *The iuſt man hateth a falſe matter.* The vpright perſon not onely loueth trueth, but deteſteth lying and an ill cauſe, euen as a foule or filthy thing that is to be abhorred. *And he cauſeth the wicked man to ſtinck, and to be aſhamed.* Moreouer, he zealouſlie purſueth the malitious vnrepentant euill doer, complayning on him, or puniſhing him in ſuch ſort, that he maketh him odious and infamous, & bringeth him vnto miſerable

miſerable and wofull confuſion.

Righteouſnes preſerueth the iuſt.

6 *Righteouſnes preſerueth the vpright in way, but wickednes ouerthroweth the ſinner.*

The vngodly attempt many things againſt the iuſt, going about to ouerthrow them. In the mean ſeaſon the godly walk in the way of the Lord, neither declining to the right hand nor to the left. This vpright courſe which they keep, keepeth them. They need not any buckler or caſtle for their defence. *Righteouſnes* alone, *preſerueth the way of the vpright*, It keepeth them from thoſe euils, which vices bring vpon men. Thus much is taught in the former part of this ſentence. The doctrine of the latter part therof, is no leſſe true and plain: for wheras it is ſaid, that *vvickednes ouerthroweth the ſinner*, herein is manifeſtly declared, that the ſinner by his owne euill courſe of life, draweth miſerie and deſtruction vpon himſelf, for which cauſe he is not to blame the Lord, or any mortall man beſides himſelf, in aſmuch as he is the authour of miſerie to himſelfe.

Vain boaſting, and craftie fayning of pouertie.

7 *Some boaſt themſelues to be rich, when they haue nothing, other fayn themſelues to be poore, when they haue great ſubſtance.*

Diuers men take diuers courſes concerning their eſtate. *Some boaſt themſelues to be rich, when they haue nothing.* Diuers that are poore indeed, make a ſhow of great wealth: for though they haue little or nothing, or be in debt, yet they go brauely appareled, and keep a great port. *Other, fayn themſelues poore, vvhen they haue great ſubſtance.* Some, when they are worth hundreds or thouſands, complain of great want, and go and fare ſo barely, as if they were not worth a groat. The former ſort boaſt of the wealth which they haue not, to win the more credit & eſtimation. The latter make ſhow of want or pouerty, to auoid payments, charges, and the greater dangers.

8 *The*

8 *The riches of a man are the ransome of his life, but a poore man heareth not rebuke.*

The rich buieth out that vvith his purse, vvhich costeth the poore man his head.

There is some help in wealth, to deliuer out of trouble. Oftentimes, *The riches of a man are the ransome of his life.* Substance is that, wherby a man empriſoned or held captiue, is now and then ſet free and redeemed. *But a poore man heareth not rebuke,* He that hath nothing, ſuſtayneth not, nor is able to reſiſt the reproof, or ſentence of condemnation. He that hath no money muſt pay in his bodie. Indeed, oftentimes the poore man is not called into queſtion, becauſe he hath nothing, when the rich man is troubled and brought into danger of life: And for that he knoweth that few or none wil purſue him, or lay hold on him, ſeeing his enemies ſhall gain nothing by him, he feareth not the ſummons of the court, neither doth he dread the voice of the Crier, neither is he terrified with the fierie eyes of the Iudge. But let him once be prickt at by the mightie, or hotlie purſued by the enuious, and he ſhall pay his head for that, which the rich man ſhall eaſilie aunſwer with his purſe.

9 *The light of the righteous ſhall reioyce, but the candle of the wicked ſhall be put out.*

The proſperitie of the iuſt and vniuſt.

The proſperitie of the iuſt is heer compared vnto the light of the ſunne, which reioycing to run his courſe, continueth firme from time to time in the skie. The welfare of the godly ſhall increaſe and remain conſtant after the ſame maner. *But the candle of the vvicked ſhall be put out.* The pomp and flouriſhing of the wicked ſhall quickly decay: For as a candle ſhineth indeed bright, but ſoone conſumeth, ſo their glorie ſeemeth excellent, but in a ſhort time vaniſheth.

See Iob. 18.5

10 *Through meer pride, a man maketh contention, but with the well adviſed, is wiſdom.*

Pride the reſt of contention.

The

The cauſe or fountain aſwell of ſtrife as peace, is heer opened and declared. *Through meer pride, a man maketh contention.* The conceit of a mans own excellencie, breeding in him a ſtomach and contempt of other, maketh his affections fierce, and emboldneth him to contend with his neighbours. *But with the well aduiſed, is vviſdome.* As for thoſe that follow the aduiſe of Gods word or ſpirit, they are indued with that wiſdom which is peaceable, wherby they auoid all occaſions of ſtrife, yea wherby ſometimes they pacifie wrath that is kindled.

Goods ill gotten.

11 *Subſtance gotten by vanitie, ſhall be diminiſhed, but he that gathereth with the hand ſhall increaſe wealth.*

A wiſe man is to take care, not ſo much how much he getteth, as how well he getteth goods. *For ſubſtance gotten by vanitie ſhall be diminiſhed.* Riches attained vnto by vnlawfull means, ſhall not proſper but wax leſſe and leſſe. *But he that gathereth vvith the hand, ſhall increaſe wealth.* That perſon who getteth any thing with honeſt labour and by good meanes, ſhall thriue in this world, and dailie grow richer and richer.

Hope differd.

12 *The hope which is differd, maketh the heart ſick, but a deſire when it commeth, is a tree of life.*

This verſe ſheweth the danger or hurt of delay, and the comfort of preſent good things. By *hope*, the thing hoped for is ment, whither it be ſome comfortable newes, or any acceptable thing whatſoeuer. Euen as food long kept from the hungrie ſtomach, maketh the bodie weak: ſo the thing longed for, prolonged, cauſeth a fainting ſoule. For the mind wanting the thing expected, grieueth becauſe it doth not preſently enioy it, and feareth, that it ſhall neuer obtain it. *But a deſire vvhen it commeth*, or which is preſent,

preſent, *is a tree of life*. For the ſight or receiuing of the good thing which hath bin earneſtly wiſhed for, healeth the maladie of the heart, and reuyueth the ſpirits.

13 *He that deſpiſeth the word, ſhall be deſtroyed, but he that reuerenceth the Law, ſhall haue peace.* Contempt of the vvord.

It is not good to contemne the commandements of Princes, much leſſe of God. *He that deſpiſeth the word, ſhall be deſtroyed*, That perſon who contemptuouſly reiecteth the commandement of the Almighty God, or will by no means be ſubiect therunto, ſhall be plagued at the laſt with ſome fearfull puniſhment. *But he that reuerenceth, or feareth the Law, ſhall haue peace.* Whoſoeuer trembling at Gods word, putteth it reuerently and dutifully into practiſe, ſhall enioy proſperitie.

14 *The doctrine of a wiſe man, is a well-ſpring of life, to depart from the ſnares of death.* The doctrine of the vvise.

This ſentence declareth, that the precepts of the learned and godly wiſe, bring vnto the yonger and ruder ſort great profit. By *the doctrine of the vviſe man*, his counſell which he giueth to thoſe with whom he hath occaſion to deal, is ment. This counſell is ſaid to be *a vvell-ſpring of life*, becauſe it is a means, wherby thoſe that obey it, are made partakers of many good things. Now, becauſe it is alſo a means that many auoid the dangers and miſeries of this preſent life, yea and that they are preſerued from ſinne and eternall deſtruction, it is added, that it ſerueth likewiſe, *to depart from the ſnares of death.*

15 *Grace giueth good ſucceſſe, but the way of the deceitfull, is rough.* Grace or fauour.

By *grace*, ſuch gracious behauiour is ment, as deſerueth and winneth fauour among men, and is alſo accep-

acceptable to God. Such grace *giueth good succeſſe*, for prudence bringeth matters happily to paſſe, and fauour eaſilie obtayneth things deſired. *But the way of the deceitfull*, (or as the word doth alſo ſignifie, of deſpiſers, who are themſelues commonly deſpiſed) *is rough*. For they that wanting the grace of God, either by reaſon of their craft, or any other vice, are in diſgrace and deſpiſed, lead a life full of troubles, and as it were walk in a way, which is rugged or full of thornes, in aſmuch as both the Lord is wont to croſſe ſuch, and all ſorts of people to moleſt them and vex them, in their courſes and enterpriſes.

Working with knowledge.

16 *Euery wiſe man worketh with knowledge, but a foole layeth open his folly.*

Prudence is now commended again, and fooliſhnes condemned. *Euery wiſe man worketh with knowledge*, Euery one that is prudent, doth his affaires diſcreetly, not onely ſetting down the means of attaining his enterpriſes, or the order of his courſes, but forecaſting the iſſues, and preuenting the hinderances of his attempts. *But a foole layeth open his folly*. On the contrarie ſide, he that is vnskilfull or vndiſcreet, goeth raſhly and rawly about all things, and by his rude and vnperfect works, bewrayeth and layeth open his own ignorance and vanitie.

Meſſengers.

17 *A wicked meſſenger falleth into euill, but a faithfull embaſſadour healeth.*

Truſty and vnfaithfull dealing in meſſages, is now ſpoken of. *A wicked meſſenger falleth into euill*, He that doth his arrant ſlothfully or guilfully, not onely much grieueth other, but hurteth himſelf, drawing by this means on himſelf, both his maſters diſpleaſure, and Gods iudgement. On the contrarie ſide, *A faithfull embaſſadour healeth*, A truſty meſſenger freeing his maſters mind from feares and griefes, ſo healeth the maladie therof, euen as a Phiſitian cureth the diſeaſes of the bodie. For he not only doth good

to

to himselfe, by reporting the truth, but vnto other and especially to his master, to whom he bringeth true and glad tydings.

18 *Pouertie and shame shall be vnto him that forsaketh instruction, but he that regardeth correction, shall be honoured.* *Forsaking instruction.*

The spirit of God herein sheweth the fruit of chastisement either receiued or despised. Two greater outward euils there are not, then pouertie and shame: for pouertie causeth a man to starue, and infamie maketh him hide his head. Yet euen these two miseries vsually befall him as iust rewards, who *forsaketh instruction*. For such a one as despiseth or disobeyeth the voice of his instructors, commonly either commeth to want, or committeth some thing, for which he is put to open shame. *But he that regardeth correction, shall be honoured*. For such a one as yeeldeth to holsome aduise and profiteth by chastisements, attayneth vsually to wisdome, and so to preferment.

19 *The desire that is present, is pleasant to the soule, but it is an abhomination to fooles, to depart from euill.* *A desire present.*

With great ioy of heart do men enioy their pleasures, and with no lesse grief do they part from them. *The desire present is pleasant to the soule*, The obtayning of the thing desired, be it neuer so vain or vnlawfull a delite, is a sweet and verie comfortable thing to the mind and affection. *But it is an abhomination to fooles, to depart from euill.* It is a deadly grief to the wicked to be pulled from their vain delites, be they neuer so sinfull. They will rather loose heauen, then forgo their vngodly pleasures.

20 *He that walketh with the wise, shall be the wiser, but he that keepeth companie with fooles, shall be the worser.* *Company.*

There is great force in the company which a man keepeth, to change him either vnto the better or the worse. He is said *to vvalk vvith the wise*, who is often in their company to heare their words, and to see their behauiour. Such a one, waxeth *vviser*, that is to say, more learned and warie then he was before. *But he that keepeth company vvith fooles, shall be the vvorser*. As for him that ioyneth in fellowship with the vngodly, he shall be infected therby with some euill, and corrupted by their ill example.

Euill pursueth sinners.

21 *Euill pursued sinners, but that which is good, rewardeth the iust.*

Punishment is the companion of vnrighteousnes. By *euill*, is ment the punishment of sinne, but especially the check and sting of an euill conscience. For the vniust man is more punished with his own conceits, then with the seuere proceedings of courts. As *euill pursueth sinners*, so, *that vvhich is good rewardeth the iust*. For Gods blessing as a reward not of merit, but of mercie, maketh a recompence to the vpright person for all his paines in doing of his duty.

Sinners goods.

22 *The good man leaueth an inheritance to his childrens children, and the sinners goods are layd vp for the iust.*

This sentence declareth, that righteousnes not only causeth a mans own goods to be stable and to remain in his familie, but draweth also vnto him the riches of other. *The good man leaueth an inheritance to his childrens children*. The godly person not onely himselfe enioyeth his goods whilst he liueth, but when he dieth, leaueth the same to his children in such sort, as that also their children through Gods mercie inherit the same. Again, *The sinners goods are layd vp for the iust man*. The wicked man is so far off from leauing his goods to his posteritie, as that by Gods prouidence they are oftentimes rolled from him vpon the righteous person, who is his heire as it were

were against his will. Thus, the goods of the prodigal youth, come to the thriftie good husband, the reuenues of the rebell, to the chest of the Prince, and the treasures of the miser, to the hands of the liberall giuer.

23 *Much food is in the ground of the poore which is new tilled, but some are consumed by indiscretion.* Labour.

Be the ground neuer so barren or vnaccustomed to be plowed, it will yeeld the poore tiller thereof good increase, if that he bestow labour inough vpon it, and sow his seed in due season. Neither only doth the husbandman by skill and diligence cause his ground through Gods blessing to be fruitfull; but euery man by wisdom and painfulnes in his calling, enricheth himself and getteth his liuing. Thus much is ment when here it is said, *Much food is in the ground of the poore which is new tilled.* Now again on the contrarie side, *Some are consumed by indiscretion, or negligence.* For many a one, who hath a good stock and fruitfull ground, by neglecting labour, and not ordering things aright, wasteth all that he hath, and commeth greatly behind hand in his worldly estate.

24 *He that spareth his rod, hateth his child, but he that loueth him, chastneth him betimes.* Correcting & instructing of children.

The dutie of children hath often before in this book bin declared. Now, in this sentence, the dutie of parents is touched. *He that spareth his rod*, the cockering father, who seldome or neuer correcteth his sonne, *hateth his child*, is an enemie to him, if not in affection, yet in action, seeing he doth that which is contrary to his wellfare: for foolishnes is bound in the heart of a child, but the rod of correction will driue it out. Wherfore, the letting passe of chastisement, hindereth the well-doing of the child. It is not inough to rebuke him by words, but he must of necessitie be now and then corrected with stripes, yet

not with a great ſtaffe or ſword, but with a rod. *He that loueth him chaſtneth him betimes, or haſteneth inſtruction to him.* Fond fathers and mothers think loue to conſiſt, in cockering their children, and wincking at their faults. But their true and pure loue indeed is ſeen, in prouiding a teacher to inſtruct them, and twigs to correct them: for the rod and correction giue wiſdome, but a child left to himſelf, ſhameth his mother. Now, it is diligently to be obſerued, that ſuch a word is vſed in the Hebrew text, wherby is declared, that the carefull and wiſe father, early in the morning ſeeketh the meanes of inſtructing and chaſtning his ſonne. For this phraſe or kind of ſpeech admoniſheth parents, not only to procure the means of their childrens welfare, whilſt they are yong, and whilſt there is hope of them, but to do this before all other matters, and as it were aſſoone as they riſe out of their beds. The Lord be then mercifull vnto vs for neglect of this dutie: for if we haue any worldly buſines to do, we go firſt about that, and then teach and inſtruct our children at our leaſure. The hauks and hounds, the oxen & the horſes, are better lookt to and trayned vp commonly then our children. O reachles careleſnes about the chiefeſt matters, ô that, as we vſe to feed our children in the morning, ſo we could once be brought, to inſtruct them alſo betimes.

Righteouſnes bringeth plenty.

25 *The righteous man eateth to the ſatisfiing of his ſoule, but the belly of the wicked ſhall want.*

There is no cauſe why any that feare the Lord, ſhould take carping care for food in this preſent life: for ſuch as ſeek the kingdom of God, and the righteouſnes thereof, ſhall haue either plentie, or that which is ſufficient. *The righteous man* not only eateth, but *to the ſatisfying of his ſoule.* Indeed now and then God ſuffreth his ſeruants to be in ſome want, which he

he doth to trie them. But often it is to be seen, that the true worshippers of God, who practise obedience to his Lawes, are so blessed by him, that their table is furnished, and their cup doth ouerflow. On the contrarie side, *The belly of the vvicked doth vvant.* For as they earn nothing and deserue nothing, so they starue and suffer hunger. The idle vagabonds, the pilfering theeues, the dissolute wantons, yea and the greedy misers, endure famine oftentimes, whilst the faithfull and the diligent enioy store of all necessaries, and comfortably feed themselues at tables well furnished. Thus godlines hath the promises and rewards, both of this life, & of the life to come.

THE XIIII. CHAPTER.

1 *A wise woman buildeth vp hir house, but a foolish woman, pulleth it down with hir own hands.* *A vvise vvoman.*

SHee is *a vvise vvoman*, that feareth God, loueth hir husband, setteth hir hands to work, and with hir eyes ouerseeth the waies of hir familie. Such a prudent wife, *buildeth vp hir house*, that is to say, by hir paines and prouident care, so heapeth vp wealth, that she filleth hir habitation with store of necessaries, and inlargeth the building of the verie material house wherin thee dwelleth. *But a foolish woman pulleth it down with hir own hands.* Such a wife, as is careless or wickedly giuen, by neglecting hir calling, or lauishing out hir husbands goods, ouerthroweth the estate of hir familie, and consumeth all that is in hir house.

2 *He that walketh vprightly, feareth God, but he that is froward in his wayes, despiseth him.* *VVho feareth God.*

The outward life declareth whither a man feareth or despiseth God. *He that vvalketh vprightly, feareth*

God. Not euery one that maketh a shew of holynes, but he that doth the will of the Lord, feareth him aright. *But he that is froward in his waies, despiseth him*. He that leadeth a wicked life, in heart maketh no account of God, howsoeuer he may think or say, that he honoureth him. *Nathan* the Prophet told *Dauid* plainly, that he despised God, inasmuch as he committed adulterie and murder.

Foolish speech causeth the mouth to smart.

3 *In the mouth of a foole, is a rod of pride, but in the lips of the wise, their own preseruation.*

Wheras it is said, *In the mouth of a foole, is a rod of pride*, the meaning herof is, that the vnwise are sometimes beaten, yea stricken vpon their mouthes, for their proud and presumptuous speeches. *But in the lips of the wise, is their own preseruation*, such aunswers and defences are vttered by the lips of the prudent, whereby, as by certain bucklers, they keep themselues from dangers and troubles.

Oxen.

4 *Where there are no oxen, the barne is emptie, but store of fruit commeth by the strength of an ox.*

Among fower footed creatures, the ox is of principall vse in the calling of husbandrie, which herein is commended: for the ox cutteth the ground, draweth the team, helpeth the plough, and treadeth out the corne. One of the Heathen writers considering the great good that commeth by this beast, giueth him that would thriue in the world, this counsell: First, get an house, then a wife, then an ox that lustely ploweth. The sence of this diuine prouerb is briefly this. *Where there are no oxen*, where the meanes of husbandrie are neglected, *the barn is clean, or emptie*, there is want of necessaries, as of wheat, rie, oates, and such like prouision: *But store of fruit commeth*, abundance of food and necessaries ariseth, *by the strength*

ſtrength of an ox, by diligent plowing with ſtrong oxen, and by following after husbandrie.

5 A faithfull witneſſe will not lye, but he that telleth lyes, will be a falſe witneſſe. *Liers & falſe vvitnes bearers.*

Herein we haue two marks, the one, whereby we may know who will not eaſily lye, the other, wherby we may diſcerne, who will eaſily be a falſe witneſſe. *A faithfull vvitneſſe vvill not lye*. He that in the ſeat of iudgement conſtantly teſtifieth the truth, will not vſually, or in common ſpeech, tell vntruthes. *But he that telleth lyes, vvill be a falſe vvitneſſe*. Whoſoeuer is accuſtomed to lye, will not ſtick to forſwear himſelf, or to beare falſe witneſſe before a Magiſtrate.

6 The ſcorner ſeeketh wiſdome, and ſhe will not be found, but knowledge is eaſie to him that is prudent. *vvViſdome ſought, but not found by ſcorners.*

Not onely he is a ſcorner, who derideth all godlineſſe, but he, who making a profeſſion of holyneſſe, yet liueth wickedly. Such a one, *ſeeketh vviſdome*, that is, vſeth the meanes, wherby he may attain to true vnderſtanding: for he readeth, prayeth, and frequenteth ſermons. *But ſhe vvill not be found*, wiſdom eſtrangeth hir ſelf from the ſcorner, as a gentlewoman hideth hir ſelf from a ſuiter whom ſhe fancieth not. The reaſon why ſcorners are alwaies learning, and yet neuer able to come to the cleer knowledge of the ſauing truth, is, for that they retain an euill diſpoſition, and ſeek not wiſdome with a pure affection. *But knowledge is eaſie to him that is prudent*. For he that is holie and lowlie, eaſilie attaineth to the true knowledg of diuine miſeries: As a louing ſpouſe, when he commeth to the doore whom ſhe affecteth, will ſhow hir ſelf to him, and run to meet him, ſo the grace of Gods ſpirit, offereth it ſelf, and draweth neer vnto the humble and modeſt.

7 Depart from the preſence of the fooliſh man, *Flying of ſeducers.*

man, and from him, whom thou perceiueſt not to haue the lips of knowledge.

Herein we are exhorted to auoid the company of the wicked. *Depart from the preſence of the fooliſh man*, break off fellowſhip with the vngodly perſon, eat not nor drink with him, but ſeeing he walketh diſorderly, and not according to his profeſſion, ſeparate thy ſelfe from him that he may be aſhamed. But as thou art to depart from him, that is of an ill life, ſo thou art to ſhun him, *in whome thou perceiueſt not the words of knowledge*: for euill words corrupt good manners. We are not to receiue falſe teachers to our houſe, nor to ſay god ſpeed vnto them.

8 The wiſdome of the prudent man, is to take heed vnto his own way: the folly of fooles, to deceit.

VVherein wiſdom and folly chiefly conſiſteth.

This ſentence declareth in what thing eſpecially, both the wiſdom of the wiſe, and the follie of fooles, conſiſteth. *The wiſdom of the prudent man, is to take heed to his own way.* Wiſdom ſtandeth not in knowledge of matters, but in framing a mans life to Gods Lawes, and taking care that he be in a good courſe. As he is a wiſe trauayler that looketh to his way, ſo he is a wiſe worſhipper of God, that ordereth his life aright. The chiefe *folly of fooles* is to vnderſtand *deceit*: for, to know how to deceiue other, or to practiſe craft, is the verie high way that leadeth to deſtruction, which befalleth thoſe that giue themſelues to guile, & therfore they are ſtark fooles that vſe it.

9 Fooles make a ieſt of ſinne, but among the righteous is fauour.

No doubt, but that by *Fooles* in this verſe, euill men are ment, who giue themſelues ouer to commit wickednes. Theſe wicked ones, *ieſt at ſinne*, that is, they not onely laugh at it, (as before hath bin ſaid that they do,) neither onely (as is afterward taught)

Chap.10.23.
Chap.15.21.

reioyce

reioyce in heart when it is commitied, but talk ther-of pleasantly and merily, as the Hebrew word doth signifie. Such glee there is among the wicked, *but a-mong the righteous is fauour*, that is to say, the practise of virtue, and vttering of gratious speeches, ioyned with such good will, and sweet ioy, as that their meeting is like the pretious ointment, that was poured on the head of Aaron. O what louing conference is among them, what holy prayers are poured out by them, how do they with on hart and hand work that which is good, and how doth the Lord blesse them and compasse them with fauour, as with a shield?

10 *The heart knoweth the bitternes of the soule therof, and a stranger shall not meddle with the ioy therof.* *Secret griefe and ioy.*

Euery word in this sentence caryeth with it his force, and hath need to be made plain. By *the heart*, is ment that chiefe part of the bodie, which is the fountain of life, and the seat of affections. By *bitter-nes*, extream anguish, or whatsoeuer in the mind is bitter or vnpleasant as wormwood, is vnderstood. That heart *knoweth bitternes*, which hauing experi-ence of miseries, feeleth sharp and piercing sorrow. The *bitternes of the soule*, is inward heart-grief, or vexation of mind, as when the verie spirit of a man or woman is vexed, or the conscience tormented. A *stranger* is any man, besides a mans own selfe. *Meddling with ioy*, is being acquainted with the af-fection, or matter of reioycing. The closenes of some is noted in this parable, touching the concealing of their affections, or of the causes of their grief and comfort. Diuers will byte in their sorrow, and con-tain the bitternes of their minds and desires within their hearts. Again, they will not communicate or tell to any, the sweet comforts they feel, and the matter of their consolation, but will enioy the same secretly within their own bosomes.

11 *The*

The dwellings of the wicked, and of the godly.

11 *The house of the wicked shall be destroyed, but the tent of the righteous shall flourish.*

Not vnfitly is an house here attributed to the wicked, and a tent or tabernacle to the iust: for the vngodly oftentimes build strong and faire houses, and fill them with goods ill gotten. Neuertheles, *the house of the wicked shall be destroyed.* The dwelling place of the vngodly, which for a time flourisheth, shal at the last be ouerthrowen through Gods iudgement. *But the tent of the righteous shall flourish.* The habitation of the iust man and his household, be it neuer so poore or small at the beginning, shall prosper and increase in the end.

A way seeming right.

12 *There is a way that seemeth right to a man, but the end therof, is the high way to death.*

A complaint is heer taken vp of the darknes and error of humane iudgement, which chooseth and alloweth, of that which is euill, and prooueth hurtfull in the end. There is no doubt, but that by *a way*, a course of life is ment, or some action whatsoeuer. The beginning of such *a way seemeth right to a man*, because he thinketh it good, or findeth therin some pleasure or gaine. *But the end* of this course, is, *the high way to death, or manifold wayes to death*, for the latter part of this course, ment heer by the end therof, leadeth to destruction, which is the reward of sinne. Indeed the verie entrance into an euill course of life, is as it were the gate which bringeth to destruction. But proceeding or continuance in euill, is that path-way which is neer to destruction and damnation, neer to sorrow and shame, to pouertie and miserie which are the manifold wayes of death. For example, entring into the company of theeues or robbers, seemeth to some no such hurtfull but rather a gainfull matter. But robbing and stealing, in the end, bringeth such as ioyn themselues to theeues

and

and robbers, vnto the gallowes.

13 *Euen by laughing the heart is made heauie, and the end of reioycing is mourning.* *Pleasure will haue pain.*

This sentence accordeth with that threatning of our Sauiour, *Wo be to you that laugh, for you shall weep.* Moderate laughter or modest sports is not to be disallowed or condemned. But they are said heer to *laugh*, who beeing tickled with the pleasures of sinne, or drowned in the vanities of this life, spend their time in playing, and bath themselues in carnall delites. By this enioying of the pleasures of sinne in the flesh, *the heart is made heauie*: the mind is stricken oftentimes with sadnes. For either the conscience is troubled with feeling of sinne, or shaken with feare and sence of Gods iudgements. Likewise again, the end of reioycing is mourning: for when the mind hath a long time bin merrie and cheerfull, by reason of continued pleasures, and daily delites, then some affliction befalling the flesh at the last on a sodain, there is great wayling and weeping. Wherfore, as bodily delite worketh hart-grief in the end, so ease of hart causeth pain of flesh at the last. Banquets ar turned into vomitings; drinkings into palsyes; lusts into gouts; pleasures into torments.

14 *He that is of a froward heart, shall be filled with his own wayes, and a good man with his own* [*wayes.*] *A back sliding heart.*

The former part of this sentence is plain. For wheras it is said, *He that is of a froward heart shall be filled with his own wayes*, The sence is euident, namely, that the vngodly person, who hath in him a wicked heart of infidelitie to depart from the lyuing God, shall not tast as it were a little spoonfull of Gods wrath, but be made drunk with the great cup of his whole vengeance. The latter part is dark, but (to leaue all scanning of words,) the meaning of it seemeth to be, that as the wicked man is fully recom- סוג לב

penced

penced for his euill deeds, ſo the godly man ſhall alſo in mercy be throughly rewarded for his good deeds.

Credulitie, or lightnes of beliefe.

15 *The ſimple man beleeueth all things, but he that is prudent, taketh heed to his ſteps.*

As it is a fault to credit none, ſo it is no leſſe a fault, to beleeue all. He is worthily reproued as a *ſimple man*, that *beleeueth all things*. It is dangerous to be caried away with euery tale which is told, euen concerning the matters of this life: for through ſuch fooliſh credulitie, a man may be brought, to ſuſpect the innocent, or to follow euill companie. But this lightnes of beleef is moſt dangerous in matters of faith and doctrine: for when any is ready to beleeue euery ſpirit, or to receiue euery doctrine, he becommeth vnſtable, embracing errour for truth, and following euery new ſect which ariſeth. *The prudent man taketh heed to his ſteps*. For beeing thoroughly rooted and grounded in knowledge and loue of the truth, he frameth his life and iudgement to the rule of Gods word, & will not by any intyſing ſpeech, be drawen from the right faith, or ſincere obedience.

Boldnes.

16 *The wiſe man feareth and departeth from euill, but the foole goeth on and is bold.*

It were needleſſe heer to diſcourſe of this matter, which afterward in this book is handled at large. *The wiſe man feareth*, he that is warie is ſtricken with ſome dread, when he is warned or threatned, *and departeth from euill*. Moreouer, he ſhunneth that which might hurt him, as the cunning fencer doth the ſtroak of a ſword, *but the foole goeth thorough*, the raſh perſon ruſheth into danger, *and is bold*, and is verie ſecure.

See 27 cap. 21.

Haſtynes.

17 *He that is ſwift to wrath, worketh folly, but he that is full of wyles, is hated.*

Two contrarie vices are herein compared together, haſtines & ſubtiltie. *He that is ſwift to wrath*, that is,

is, quickly mooued to anger, vpon euery occasion. *Such a rash foole, worketh folly*, that is to say, by speech or deed sheweth some signes of fondnes and indiscretion. Such a furious mad man is mocked: *But he that is full of wyles is hated*. The dissembler who outwardly fayneth good will, but inwardly bearing a grudge in his heart, intendeth reuenge, and practiseth some mischief, is odious and detested by the Lord, and those that find out his hypocrisie.

18 *The simple inherite folly, but the wise crown themselues with knowledge.* The simple.

Such as are of little wit especially in spiritual matters, are said to be simple. The portion which these simple ones shall possesse as it were by inheritance, *is folly*, or ignorance and foolish behauiour, which worketh shame and contempt. *But the wise crowne themselues with knowledge.* For the prudent who discern what is good and euill, neglect not their time, but studie for vnderstanding, and attain through industrie vnto learning, wherby it commeth to passe, that they are in account and honour, and climb vp vnto preferment.

19 *Euill men shal bow themselues before the good, and the wicked at the gates of the iust.* All wicked slaues.

At one time or other, in one respect or other, the vngodly serue and crooch vnto the godly. Sometimes they that feare the Lord are lifted vp to honour, and then the *euill men bow themselues before them*. Sometimes again, the righteous wax rich thorough Gods blessing on their labours, and then come the wicked to their gates for almes and relief. Not onely the poore ones, but the great ones, who yet are wicked ones, seek and sue now and then with all submission to the godly, for their counsell or help. And I cannot tell how, but such a maiestie their is in the godly oftentimes, that most desperate wicked men reuerence their faces, & are silent or curteous in their presence.

20 *The*

The poore hated.

20 *The poore man is hated euen of his neighbour, but the rich mans friends are many.*

He that is in aduerſitie is called *a poore man*. Such a one is not onely forſaken, but hated, not onely by ſtrangers, but by thoſe that are neer to him in dwelling or kin. *But the rich mans friends are many*. Diuers fawn on the wealthy, and pretend friendſhip to them, although in truth they are friends not to them, but to their goods.

Deſpyſing the poore.

21 *He that deſpiſeth his neighbour is a ſinner, but he that ſheweth mercy to the poore, is bleſſed.*

The word *ſinner* is taken heer as els where in the
1. King. 1. 21. Scripture, for one who being a great offendor, hath his ſinne laid to his charge, and is condemned for it. He that deſpiſeth or forſaketh his neighbour is a ſinner in this ſence, that is a great offendor, that ſhall be grieuouſly plagued, and whoſe ſinnes ſhall not be forgiuen. *But he that ſheweth mercie to the poore, is bleſſed*. He that is merciſull to the needie and afflicted, ſhall find mercie, his ſinnes ſhall be forgiuen, his neceſsities ſhall be relieued, and the bleſſings of God ſhall be multiplied on him.

The practiſers of miſchiefe.

22 *Do not they er that deuiſe miſchiefe, but mercie and truth ſhall be to ſuch, as practiſe that which is good?*

By the borrowed ſpeech of erring or going aſtray, (which to do is a dangerous and vncomfortable thing) miſſing of a mans purpoſe, or meeting with ſome trouble, is ment. The Lord bringeth to naught the deuiſes of the crafty, ſo that their hands are able
Iob. 5. 12. to do nothing. This is the eſtate of the workers of iniquitie. *But mercie and truth ſhall be to ſuch as practiſe, that which is good. Mercie*, for God will pardon their ſinnes, and ſhew them fauour in Chriſt. *Truth*, for God will performe his promiſes to thoſe that do well,

well, so that they shall not misse, a sure and happie reward.

23 *In euery labour there is increase, but the talk of the lips onlie bringeth want.* *Pratling bringeth pouertie.*

Not the talking of the tongue, but the working of the hand, maketh rich. *In euery labour*, as in husbandry, marchandize, and such like trades and sciences, *there is increase*, some gain is to be gotten. *But the talk of the lips only, bringeth want.* By idle pratling nothing is gotten. Heer is to be obserued, that the word translated *Labour*, doth signify earnest trauaile. Again, that by *the talk of the lips*, not all speaking, but vain & idle pratling is ment. Otherwise, great is the fruit that is reaped by gratious and wise speeches.

24 *The riches of the wise are their crown, the folly of fooles remayneth folly.* *Wealth with wisdom a crown.*

Wealth with wisdome greatly adorneth a man. *The riches of the wise are their crown.* The wealth which the prudent person possesseth & vseth aright, maketh him in account like a Prince, wheras if he were poore, he should be despised for all his wisdom. *The folly of fooles remayneth folly.* For let rude and wicked men be neuer so wealthy, neither their wisdome nor account will be the greater, but they will liue and die vnwise and contemptible. *See an example in Iob. Iob 29. 2.*

25 *A true witnesse deliuereth soules, but a deceitfull one, forgeth lyes.* *Witnesses.*

He that vttereth a true testimonie, therby oftentimes doth much good. For he deliuereth not one, but many, from wrong & death. *But a deceitful witnes forgeth lyes.* For he deuiseth and vttereth vntruthes, whereby oftentimes it commeth to passe, that not onely the goods, but the liues of manie are taken away.

26 *In the feare of the Lord there is strong hope, who is wont to be a refuge to his children.* *In the feare of the Lord is hope.*

The

The fearing of mans face worketh faynting of the heart. *The feare of the Lord* doth not so, but rather rayseth a man vp to *strong hope*, as heer is shewed. For he that reuerenceth the Lord with a son-like aw, neither feareth what man can do to him, nor doubteth of Gods fauour, but calleth him Abba father. Truely the Lord is a refuge to such reuerent children, who do thus honour him as their father: for they may boldlie come to him in trouble, and he will graunt their requests, and preserue them from danger.

The feare of the Lord, a spring of life.

27 *The feare of the Lord is a well-spring of life, to depart from the snares of death.*

The reuerence of the Lord *is a well-spring of life*, that is a fountain of many good things: for it ministreth wisdome, counsell, comfort, and many sweet blessings. It serueth also *to depart from the snares of death*. For as it preserueth men in life, so it deliuereth them from the death of the bodie and the soule.

Much people the Princes honour.

28 *In the multitude of people is the honour of a King, but by the want of people, commeth the destruction of a Prince.*

Nothing is more certaine then that *in the multitude of people is the honour of a King*. For that ruler which hath store of subiects vnder him, may in time of warre be defended by them, and by them is witnessed to be iust and mercifull, seeing otherwise so many would not liue vnder his dominion. Again, it is as true on the other side, that by the *vvant or decay of people, commeth the destruction of a Prince.* For that Prince which wanteth people, wanteth reuenues and defence.

Long suffering.

29 *He that is slow to wrath aboundeth with vnderstanding, but he that is of an hasty mind, raiseth vp folly.*

The patient man, who is not easily prouoked, but forbea-

forbeareth a long time, *aboundeth with vnderstanding*, is exceeding wise, in asmuch as hauing stay of his affection, he still hath the vse of his reason, and cutteth off quarreling. *But he that is of an hasty mind raiseth vp folly.* As for him that is testy or furious, he playeth some foolish part or other.

30 *A sound heart, is the life of the flesh, but enuy is the rottennes of the boanes.* Enuie. Ioh. 3. Epist. 2.

By *a sound heart* is ment a quiet, or (as the word doth signifie) an healing mind, not onelie void of troublesome passions, but full of peace and consolation. This sound and healing soule, *is the life of the flesh*: for it quickneth the tender parts of the bodie, strengthneth the limmes, and cleereth the very skin. *But enuie is the rottennes of the boanes*, fretting at a mans own trouble, or anothers prosperitie, tormenteth the poore carcase, without and within. For it is a very worme (as the Hebrew word doth signifie) and that of the boanes, the stronger parts of the bodie. It is the moth of the soule, the senses it eateth, the brest it burneth, the mind it greeueth, the heart of man like a certain plague it feedeth vpon, and with a pestilent burning deoureth all the good things which he possesseth. The causes of a sound heart, are integritie of life, and holie pietie. It is a good thing to haue health both of bodie and soule, which *Iohn* witnesseth to *Gaius* in his Epistle to him, saying, *Beloued, I wish that thou maist haue prosperitie and health, euen as thy soule prospereth.*

31 *He that oppresseth the poore, reproacheth him that made him, but he that sheweth mercie to the needie, honoureth him.* Oppressing the poore.

He is said to *oppresse the poore*, that dealeth hardly with those that are in necessitie, or by his might beateth down the right of him, that is in affliction. Such a one, *reproacheth him that made him*: for in

the creature he despiseth and disgraceth the creator, who made the poore man aswell as the rich. *But he that sheweth mercie to the needie, honoureth him.* He that doth good to those that want, or are in miserie, by helping the seruants, doth shew that he esteemeth and loueth their heauenlie Lord and master.

Vengeance pursueth the vvicked.

32 *The wicked man is pursued in his trouble, but he that is righteous, is protected in his death.*

He that hath sold himself as a slaue to work iniquitie, is called heer *a vvicked man*. Such a one, *is pursued in his trouble*, that is to say, driuen on forward into miserie, when once his affliction beginneth: for either his heart tormenteth him, or he layeth violent hands vpon himselfe, or the angell of the Lord driueth him forward, from one calamitie into another. Against such wicked men the Prophet prayeth in the psalme after this manner, *Let their* *Psalm. 35.6.* *way be dark and slipperie, and let the angel of the Lord pursue them.* On the contrarie side, *He that is righteous, is protected in his death*, that is to say, the iust man is assisted or deliuered from miserie and destruction, in his greatest aduersitie or extremitie, yea, in the verie danger and torment of death it selfe.

Vvisdome dvvelleth in the heart of the prudent.

33 *Wisdom resteth in the heart of the prudent, and in the midst of fooles, she maketh hir self knowen.*

Vnderstanding and truth is said to rest *in the heart of the prudent*, for that the grace of Gods spirit entring into the holy soule, not onely worketh comfort therein, but dwelleth and continueth in the same for euer, as a place fit to entertain so honorable a gueſt. As wisdome remayneth thus in the hearts of the godly, so *in the midst of fooles*, that is of wicked

wicked men; *she maketh hir selfe knowen*. For that knowledge of God which may leaue them without excuse, is made manifest vnto them. Indeed wisdom dwelleth not within vnclean soules, but yet she shineth euen into the hearts and spirits of the wicked, and the light of their consciences doth in manie things show them the truth, and conuince them.

34 *Righteousnes exalteth a people, but sinne is a reproach to nations.* *Sinne is a reproach to nations.*

The righteousnes heer spoken of, comprehendeth true religion, and the enacting, executing, and practising of holesome Lawes. This *righteousnes exalteth a people*, that is, causeth the inhabitants of a well ordered common wealth, to prosper, and to be commended, for God poureth many blessings on those, that practise mercie, iudgement, and such like virtues. *But sinne is a reproach*, (or as some read the Hebrew word heer vsed) *a decay or ruine to nations.* Countries or kingdomes are infamous for their speciall vices, and publike offences draw downe publike iudgments on those places and lands, wherin they are committed.

35 *The fauour of the king is toward a wise seruant, but his wrath toward him that causeth shame.* *Wise seruants.*

Wisdom is necessarie for all estates of people, and namely for seruants, as heer is shewed vnto vs, and especially those seruants, that attend vpon Princes. Euery ruler is a king in some sort within his iurisdiction and house, but properly he is said to be a king, who as supream head ruleth a whole kingdom. The fauour of such a king, is a great good thing, for it is as the dew vpon the herbs. It is a friendly affection, the effects wherof, are riches, honour, preferment, and many good things. But who is a wise seruant? He that is trusty, discreet, obedient, readie to please, and that dispatcheth his affaires in due

ſeaſon. Toward ſuch an officer, ſuch a ſubiect, ſuch a ſeruant, will be the fauour of a king, of a ruler, of a maſter. *But his vvrath vvill be toward him that cauſeth ſhame.* The ſeruant that by doing his buſineſſe vntowardly or fondly, offendeth his gouernour, or maketh him bluſh, or to receiue ſome diſcredite; ſhall feele his maſters moſt heauie diſpleaſure, the effects wherof are frowning, chyding, diſplacing, correction, and deſtruction.

THE XV. CHAPTER.

1 *A ſoft anſwere turneth away wrath, but a bitter word, ſtirreth vp anger.*

See an example on the one ſide in Gedeon Iud.8.2.&c. On the other in Naball, vvho by his currish aunſvver moued Dauid to great anger.

A Speech wherin faire words are vſed or titles of reuerence giuen, cauſeth diſpleaſure to ceaſe. *But a bitter word ſtirreth vp anger*, ſharpe and reprochfull termes moue choler. The reaſon hereof is manifeſt. For by the ſpeaking of an hard word, the cauſe of anger is increaſed. Againe by vttering of a gentle ſpeech the matter of wrath is diminiſhed.

2 *The toung of the wiſe ſetteth forth knowledge, but the mouth of fooles, poureth out folly.*

The prudent perſon ſpeaketh in ſuch ſort, as that his ſpeeches carie a grace and force with them, which he placeth and ordereth rightly and wiſely. The vndiſcreet man on the other ſide, hath no regard either to the matter or manner of his ſpeech.

Coll.4.6. Let then your ſpeech be gracious alwaies and powdred with ſalt, that you may know how to aunſwere euery man.

3 *The eyes of the Lord are in all places, beholding the wicked and the good.*

Here is obſerued, that the all-ſeeing ſpirit of the Lord vieweth and pondereth all the corners of the world, and all ſorts of perſons. This is all one with

that

that which the authour of the Epistle to the Hebrewes meaneth when he saith, that all things are naked and manifest before him, with whom we haue to do. For as concerning the quarters of the world, *Lord vvhither shall I go from thy spirite, or vvhither shall I flie from thy presence? If I climbe vp to heauen thou art there, if I lay my bed in the graue, behold, thou art there also.* Now, as touching the persons of all sorts, the Lord is in the temple of his holynesse, the Lords throne is in heauen, whose eyes behold, and whose eye lids trie the sonnes of men. The Lord trieth the iust man, but his soule hateth the wicked man, and him who loueth violence.

Heb. 4.

Psal. 139.

Psal. 11.

4 *The healing of the toung is as a tree of life, the mischieuousnesse of it, is as a breach made by the wind.*

As a tree which bringeth forth pleasant and holesome fruits, is a pretious and profitable thing: so the toung which conuerteth and comforteth the hearts of men is a rare iewell. On the contrarie side, as a blustering wind which throweth downe trees and houses doth much harme: so a venemous toung which causeth troubles and great calamities, is one of the greatest euils in the world.

Iob. 8. 1.
Iames 3.

5 *A foole despiseth his fathers instruction, but he which regardeth a rebuke, is very wise.*

He who is an enemie vnto his own well fare, will not be ruled by good counsell, but he who is content to be reproued, tendreth his own happie estate.

See the 10. 1.

6 *In the house of the righteous man, there is great* treasure, but the wicked mans reuenue, wasteth of it selfe.*

* *or strength.*

The meaning of this sentence is manifest, namely, that the goods of the iust remain and continue firme vnto them and theirs, and that sinners substance consumeth, none in a manner can tell how.

Deut.28.17. The roote of this sentence is to be found in the book of Deutronomie, where the Lord, first, maketh this promise to those who feare him, that he will blesse their baskets and their barnes, and secondly threatneth the transgressors of his lawes, that he will curse them in their baskets and their kneading trougnes, yea in the fruit of their belly and of their ground.

7 *The lips of the wise scatter knowledge, but the heart of the fooles, that which is not good.*

The godly wheresoeuer they come, speak to the edification of their brethren. In their houses they Cathechise their children, in the companie of their neighbours, they intreat of Gods word and works, finally in the Church if they be teachers, they publish wholesome doctrine. On the contrarie side, the wicked out of the ill treasure of their hearts bringing foorth euill things, spred abroad errours and vanities.

8 *The sacrifice of the wicked is abhomination to the Lord, but the prayer of the righteous, is acceptable vnto him.*

The iudgement which the Lord carieth, aswell concerning the wicked as the iust, herein is reuealed vnto vs. *The sacrifice of the wicked is abhomination vnto the Lord*, not onely all the labour, but all the cost which the vnfaithfull, or wicked liuers bestow on the worship of God is in vaine: yea it is nothing els but a sinne, and prouocation of the wrath of God. The reason hereof is, for that God respecteth not mens actions but their persons. Sacrifices were at this time not euill in them selues, but as they proceed from the wicked, they were euill, for it is an abhominable thing to God, that the wicked man should take vnto him before his sight the person

See an example in Cain and Abell.

of a

of a iust man. On the contrarie side, *The prayer of the righteous is acceptable vnto him*. Euen the least seruice of the beleeuer who walketh in the spirite, is pretious and acceptable to the Lord, because he accepteth him in Christ.

9 The way of the wicked man is abhomination to the Lord, but he loueth him, who followeth after righteousnesse.

That wicked course of life which the vngodly lead, is called heer *the vvay of the vvicked*. This is said to be an *abhomination to the Lord*, because the iust God abhorreth vnrighteousnes as a most foule and filthy thing. From hence it commeth, that so many plagues fall down from heauen vpon the sinner, and that (as the Psalmist speaketh) *the vvay of the vvicked doth perish*. Now, he is said to *follow after righteousnesse*, who is not cold or slow in doing that which is good, but with might and maine pursueth after whatsoeuer is vpright and iust. True it is, we can neuer attain vnto perfect righteousnes while we liue in this world, but with our whole endeuour we must follow after it, making it as it were our gaine. Him, who thus followeth after righteousnes, the Lord loueth. The meaning of this speech is, that God in Christ not onely fauoureth or accepteth the iust person, but that he vseth to bestow many benefits on him, as signes and tokens of his fatherly good will. Hence it is, that they that walk vprightly, haue oftentimes such wealth, estimation, honour, and prosperitie in this world. Hence it is, that alwayes they who feare the Lord, are indued with the graces of Gods spirit, and abound with ioy of the holie Ghost. Finally hence it is, that the true worshippers of God, are preserued from so many dangers of body and soule, and that oftentimes miraculously. For indeed, the loue of God is to be considered not onely in the affection, but in the effects of his good will.

Psal. 1.

This sentence is therfore diligently to be obserued, becauſe diuers think they are in the loue of God, and ſhall find fauour through Ieſus Chriſt, howſoeuer they commit all ſorts of wickedneſſe euen with greedineſſe, or proceed in their euill courſe of life vntill the laſt gaſpe. But either ſuch do greatly deceiue them ſelues, or the ſpirit heer ſetteth downe an vntruth, which once to imagine were moſt horrible and impious.

10 * *Inſtruction [ſeemeth] euill vnto him who forſaketh the way, he who hateth* correction ſhall dye.

*or An euill chaſtiſement ſhall be:
*or Reproofe.

The vngodly are in this ſentence threatned with deſtruction. *Inſtruction ſeemeth euill vnto him who forſaketh the way*, The doctrine wherby the ſinner is warned and inſtructed, diſpleaſeth him, as being in his eyes too ſharp and bitter. For which cauſe, he ſhall meet with ſome greeuous aduerſitie and ſcourge, inflicted by God or man. *He who hateth correction ſhall dye.* As for him, who not onely forſaketh the way of vertue, but hateth reproofes or any chaſtiſements whatſoeuer, he ſhall either before the time looſe this temporall life, or after this life, dye eternally.

11 *Hell and deſtruction are before the Lord, how much more the hearts of the ſonnes of men.*

There is nothing hidden from the all-ſeeing ſpirit of the Lord be it neuer ſo ſecret. *Hell and deſtruction are before the Lord.* God not onely ſeeth the outward things which are on the face of the earth, or of the waters, but he knoweth alſo the ſtate of the dead and damned, who haue their being in the graue or the infernall pit. The condition of the deſceaſed, is of all other things moſt hidden from the eyes of man, ſeeing the dead neuer returne, and are in moſt

ſecret

secret and deep places. For this cause, *Iob* attributeth this praise vnto God, as being peculiar to him alone, that *Hell is naked before him, and destruction vncouered in his sight.* But now, if God knoweth that which is most deep, much more doth he know that which though it is deep, yet is not so deep, the heart of man I mean. Wherfore the spirit of God reasoneth thus, *How much more the hearts of the sonnes of men?* Hence it is, that *Ieremie* speaketh after this sort, *The heart of man is euill and vnsearchable, who shall know it? I the Lord who search the heart and trie the reines.* For he which knoweth those things which haue vnto men no being, much more doth know those things, which although they are secret, yet they are. *Iob. 26. 6.*

12 *A scorner loueth not him who rebuketh him, neither will he go vnto the wise.*

He is a scorner, who either in words scoffeth at Religion, or so carieth himselfe, as that by his lewd and offensiue conuersation, he witnesseth, that he maketh but a iest or mock thereof. Such a wicked man, esteemeth not but hateth, not onely the doctrine, but the person of him, who telleth him of his faults. Moreouer, he abstaineth both from the companie, the house, and the schoole of learned men. Hence it is, that prophane people are so good fellowes, with those who are like them selues, but such strangers with their godly neighbours and their faithfull teachers.

13 *A ioyfull heart maketh a * good countenance, but by the sorrow of the heart, the * spirite is broken.* * or Glad. * or Breath.

The spirit of God herein speaketh to the heauie hearted person, as tender mothers are wont to do to their children who crie, when they tell them that if they whine thus, they will marre their faces. *A ioyfull heart maketh a good countenance.* A merrie and quiet

quiet mind maketh not only the whole body healthfull, but the face (which is the glorie thereof, and wherin the ſenſes are ſpecially ſeated) comely. For, the affections of the mind, pearce into the whole bodie, but eſpecially work in the countenance. Hence it is, that when the heart is chearfull, the eye is quick, the checks are ruddie, the bloud is cleare, the skin is faire. On the contrarie ſide, *By the ſorrow of the heart, the ſpirit is broken.* Heart griefe not onely marreth the look, but dulleth the ſpirites in ſuch ſort, as that the ſorrowfull wight, neither hath the perfect vſe of his wits, neither can with eaſe draw his breath.

14 *The heart of the prudent man ſeeketh knowledge, but the mouth of fooles is fed with fooliſhneſſe.*

* *Or a merry heart. Or his dayes who hath a merry heart are a continuall feaſt. But the ſenſe is all one.*

Herein is declared, that euery man ſeeketh after that, wherwith he is delited. *The heart of the prudent man ſeeketh knowledg*, the ſoule of a man indued with vnderſtanding ſeeketh for learning as the proper food therof, to the end that thereby it may increaſe in wiſdom. *But the mouth of fooles is fed with fooliſhneſſe.* Not onely the inward ſoule of the foole is delighted with vanitie, but the outward parts of the bodie, reioyce therin, ſo that with open and gaping mouth as it were, he ſwilleth in and feedeth on vaine ſpeeches and fooliſh toyes.

15 *All the dayes of the afflicted perſon are euill but a good heart, is * a continuall feaſt.*

Great difference there is between a woſull wight and a merrie hearted man. *All the dayes of the afflicted perſon are euill*, he who being vnder ſome great aduerſitie, is vexed in mind, as one not well-contented with his eſtate, can neither ſleep, eat, work, nor ioy in any thing at any time, but both night and day ſeemeth long and grieuous vnto him, becauſe the grief which pained him, cauſeth him to miſlike whatſoeuer

soeuer is present. How true this is, it may appeare in *Iob*, who being pressed down with manifold and sore afflictions, complayneth and crieth out vnder the burthen of the same, that he had as *an inheritance the mouthes of vanitie, and that painfull nights had bin appointed vnto him. When* (saith he) *I laid me down, I said vvhen shall I arise, and measuring the euening, I am full with tossing too and fro, vnto the dawning of the day. But a good heart is a continuall feast.* On the contrarie side, he who being in prosperitie carieth in him a chearfull mind, or being in aduersitie is of good courage, or being in any condition of life, is content with his estate, and quiet in his conscience, passeth away his life and dayes so pleasantly, as they do the time, who being at a wedding feast, there tast of dainty delicats, see most delitesome spectacles, and heare most sweet instruments of Musick. For indeed a merrie heart continually refresheth a man with securitie, and comforteth him in all aduersitie. But this is diligently to be obserued, that none can haue a chearfull mind indeed, but onely such as through faith in Christ hauing peace with God, pollute not their consciences with detestable iniquities. For indeed euils enter in into such, to trouble their minds, to prophane their ioyes, and to pull them from the continuall feast of securitie here spoken of, who either walk in the committing of grosse offences, or are close hypocrites and dissembiers. *Iob.7.34.*

16 *Better is a litle with the feare of the Lord, then a great treasure, and trouble therwith.*

Better is a litle, a small portion of goods is more profitable and comfortable, *with the feare of the Lord*, with godlynesse causing a contented mind, yea and working ioy in the holy Ghost, *then great treasure*, then the abundance of wealth, *and trouble therwith*, with feare, care, sorrow, or the check of an ill conscience. *Psal.37.16.*

science. For what good can the greateſt ſtore of treaſures or pleaſures do a man, when he hath not an heart to inioy them?

17 *Better is a dinner of greene herbs where loue is, then a ſtalled oxe, and hatred therwith.*

Better is a dinner of greene herbs where loue is, ſlender fare where concord and hartie good will is, is indeed better cheare, *than a ſtalled oxe, and hatred therwith*, than dainty diſhes with ill will or brawling. For indeed loue recompenceth the ſlenderneſſe of the fare, but hatred and brawling cauſeth moſt delicate meates to ſeeme vnſauorie.

18 *An angrie man ſtirreth vp contention, but he that is ſlow to wrath appeaſeth ſtrife.*

The angrie man, the furious perſon, whoſe verie preſence is hurtfull, *ſtirreth vp contention*, maketh debate where none was before. *But he that is ſlow to wrath*, as for him, who can ſuffer much, *appeaſeth ſtrife*, he cauſeth contention alreadie raiſed to ceaſe, ſo profitable is the verie preſence of the patient man.

19 *The way of a ſlothfull man is as an hedge of thornes, but the path of the righteous is [as] a paued cauſey.*

The way of a ſlothfull man, the courſe which the ſluggard taketh in going about his affaires, *is as an hedge of thornes*, is ſlow and hard. For he goeth creepingly about his buſineſſe, yea his feares and griefes prick him and ſtay him like thornes or briars. *But the path of the righteous is as a paued cauſey*. The order which the godly man taketh is moſt plain and eaſie, who ſo readily and luſtely runneth on in the works of his calling, as if he walked on a paued cauſey.

20 *A wiſe ſonne reioyceth his father, but a fooliſh man deſpiſeth his mother.*

A godly child at all times by his obedience comforteth

forteth his father. *But a fooliſh man deſpiſeth his mother*, an vngodly youth when he commeth to mans age, maketh no account of his parents, but eſpecially contemneth or diſobeieth hir who bare him, being a great heauineſſe vnto hir by this means. This ſentence then teacheth, that we owe obedience to parents both whileſt we are yong, and whileſt we are old.

21 *Fooliſhneſſe is a ioy to him who is deſtitute of vnderſtanding, but a man of vnderſtanding will walk vprightly.*

Fooliſhneſſe is a ioy to him vvho is deſtitute of vnderſtanding, A vain man is delited in ſeeing, hearing, and doing of vain things. *But a man of vnderſtanding will walk vprightly*. The ioy of a prudent perſon, is to make his pathes ſtreight, or to do the will of God.

22 *Without counſell thoughts come to nought, but by ſtore of counſellors they ſhall be eſtabliſhed.*

Intents not aduiſed on, vaniſh or haue vnluckie iſſue, but thoſe enterpriſes which are conſidered on, or debated by learned counſell, are afterward executed with very good ſucceſſe.

23 *Ioy commeth to a man by the * anſwere of his mouth, and how good is a word in his ſeaſon?* * or Speech.

This ſentence containeth a commendation of wiſe ſpeeches. *Ioy commeth to a man by the anſwere of his mouth*. A gratious ſpeech bringeth gladnes to him who vttered it. For he reioyceth, either for the honour which is giuen him for his wordes, or for the profit which he ſeeth other therby receiue. *And how good is a vvord in his ſeaſon*. How profitable and deliteſome is counſell or inſtruction, giuen in time of neceſſitie, and when it falleth out well?

24 *The*

24 *The way to life aboue* [*is walkt in*] *by the wise man, to the end that he may depart from hell below.*

Mat.7.13.14 Col.3.2. Phil.3.20.

There is a double way, the one streight which leadeth to life, and this onely the wise do find, the other broad, which leadeth to destruction, and this the vngodly walk in, but the prudent auoid it. Wherfore, the meditation of the faithful is on holy things, yea their conuersation is heauenly, to this end, that not being intangled with sinne or the world, they may be preserued from destruction and damnation. Thus then doth the path of vertue bring the godly at last *to life aboue*, whom not onely it raiseth vp to heauenly thoughts and actions, but lifteth vp in the end to celestiall glorie.

25 *The Lord will destroy the house of the proud, but he will establish the border of the widow.*

See the root hereof Exod. 22.22.

This sentence commendeth the iustice of God, vnto the terrifying of mightie oppressours, and vnto the comforting of the poore people, who are insinuated in the name of the widow, whose estate is of all other most grieuous, because she being desolated of hir husband, lyeth open to all wrongs, but especially to the iniuries of great and wealthie men. *The Lord then will destroy the house of the proud.* God often ouerthroweth their families, yea pulleth them vp by the rootes, who in the pride of their hearts haue oppressed the poore, taking from them either their lands or goods. *But he will establish the border of the widow.* The Lord will restore the poore to their right, or els by some means or other he will so defend their possessions and fields against the power of the mightie, that they shall not be able to pull them out of their hands.

26 *The thoughts of the wicked man are abhomi-*

abhomination to the Lord, but the words of the pure, are pleasant words.

All things which proceed from the wicked, as for example, euen their thoughts are vnclean and abhominable in the sight of God. On the contrarie side, not onely their thoughts, but the words of the godly, which flow from the good treasure of their hearts, are acceptable to the Lord, and as a clean and sweet sacrifice before him. *Tit.1.15.*

27 *He which is giuen to gain, troubleth his own house, but he which hateth gifts shal liue.*

Couetousnesse is herein threatned. *He which is giuen to gain troubleth his own house.* Such a one as getteth goods by hook or crook, or is addicted to euill gain, is a cause and occasion of many euils in his estate and familie. *But he which hateth gifts shall liue.* On the contrarie side, such a one as abhorreth bribes giuen to peruert iustice, or to any such ill intent, shall liue in prosperitie and peace. *Hab.2.9.*

28 *The heart of the righteous studieth to speak, but the mouth of the* * *wicked bableth out euill things.* * *or Powreth.*

A good man out of the good treasure of his heart bringeth forth good things, but an euill man out of the euill treasure of his heart, bringeth forth euill things. *The heart of the iust man studieth to speak.* The vpright person premeditateth what to say, and when and how to vtter his words. *But the mouth of the wicked poureth foorth euill things.* The mouth of the vngodly can neither be silent nor speak well, but prattleth and bableth, vainely, rashly, offensiuely, and lewdly. *See the roote hereof Psal. 37.30.31.*

29 *The Lord is [far off] from the wicked, but he heareth the prayer of the righteous.*

God is far off from the vngodly, not in place but in help. On the contrarie side, God is neare to those who *See the roote hereof, or a like sentence. Psal. 141.18*

who feare him, not in presence onely but in fauour, graunting their prayers, and succouring them in their aduersities.

30 *The light of the eyes reioyceth the heart, and a good hearing maketh the boanes fat.*

Those things which are receiued in by the eye or eare, haue great force to affect a man. *The light of the eye reioyceth the heart*, A sight pleasant and acceptable to the eye, reuiueth the spirits. *And a good hearing maketh the boanes fat*, a good report, but especially the doctrine of the Gospell which is the voice of ioy and gladnesse, not onely comforteth the mind, but causeth the bodie to be in good plight.

31 *The eare that hearkneth to the * correction of life, shall lodge among the wise.*

* or Reproofe.

The eare that hearkneth, the person which heareth and yeeldeth obedience, *to the correction of life*, to wholsome reproofes which teach men to liue well heer, and lead them to life eternall, *shall lodge among the wise*, shall not onely in this world haue a place, yea honour also among the learned, but hereafter raigne with them in Gods kingdome.

32 *He that * refuseth instruction, despiseth his own soule, but he that obeyeth correction, possesseth his own heart.*

* or Withdraweth himself from instruction.

He that refuseth instruction, the contemner of good counsell, who neither is wise himselfe, nor will be taught by other, *despiseth his own soule*, by want of knowledge and grace, layeth open his life to destruction. *But he that obeyeth correction, possesseth his own heart*. On the contrarie side, he who doth profit by rebukes, preserueth his soule from death and from Gods wrath.

33 *The feare of the Lord is the instruction of wisdom, and before honor [goeth] humilitie.*

Iob. 25. 28. *The feare of the Lord*, the reuerence of God, *is the instruction*

instruction of vvisdome, is that which maketh a man wise, or which as a schoolmistres teacheth wisdome. For the feare of God giueth a man many good lessons. *And before honour goeth humilitie.* And lowlynesse of mind bringeth a man to glorie.

THE XVI. CHAPTER.

1 *The preparations of the heart, are in man, but the aunswere of the tongue is from the Lord.*

Vtterance is the gift of God.

HErein is taught, that when a man hath obtained a former grace of thinking well, he standeth in need of a second grace, namely to speak well, without which he shall neuer be able aright to vtter any part of that matter, or of those words, which he hath meditated on, or cond by heart. *The preparations of the heart, are in man.* There are oftentimes in a mans mind, whole armies of thoughts placed therein in exact order, as it were in battell aray, so that he setteth downe with himselfe, both what, and how to speak. *But the aunswere of the tongue is from the Lord.* Neuertheless, vtterance is the gift of God, and a man shall so speak as God guideth his mouth, not as he purposeth himself. Mark here, that it is not said *the preparations of the heart are of man*, but that they *are in man*. For of our selues we are not able to think a good thought, much lesse then to haue such armies of good thoughts, as may in themselues please the Lord.

2 *All the wayes of a man, are pure in his own eyes, but the Lord pondereth the spirits.*

Selfliking.

We all oftentimes please our selues, when we displease the Lord. *All the vvayes of a man are pure in his own eyes.* All the courses, proceedings, and actions of a man, so like him oftentimes, as that therein he iustifieth himself, and his conscience doth not charge

or accuſe him with any thing done amiſſe. *But the Lord pondereth the ſpirits*. Neuertheleſſe, God who ſeeth more then men do, and ſearcheth the verie inward affection and diſpoſition of the mind, conſidereth the hearts themſelues, and weighing them as Goldſmithes do their plate or coynes, findeth them light and counterfait oftentimes.

Caſting care on God.

3 *Commit thy works vnto the Lord, and thy thoughts ſhall be directed.*

When we would admoniſh any to commend his affaires to the Lord, we may rehearſe and commend this ſaying vnto him. *Commit thy works vnto the Lord.* Wheras t'y troubles and the labours of thy calling, are as it were certain weighty burdens, which lye heauily on thy back, torment not thy ſelfe with care, but roll them (as it were) vpon almightie God, *and thy thoughts ſhall be directed*, and ſo thy deſires ſhall at laſt happily be accompliſhed. We are then according to the exhortation of the Apoſtle, to be careful for nothing, but in euery matter to make knowen our ſuits vnto God, by prayer and ſupplication with thanks giuing.

Pſal. 37.5. & 55.23.

Phil. 4 6.

Predeſtination.

4 *The Lord hath made all men for himſelf, yea euen the wicked man vnto the day of euill.*

Predeſtination is herein touched, and the cauſes thereof are briefly ſet down. *The Lord*, the eternall God, from whom and by whom all things are, *hath made*, hath not onely created but ordayned, *all men*, all ſorts of people, *for himſelf*, for the ſetting forth of his iuſtice, power, wiſdome, and glorie. *Yea euen the wicked man*, he hath alſo ordayned the verie reprobate perſon, *vnto the day of euill*, to the time of iudgment and affliction, that ſo in this veſſell of wrath, the iuſtice of God may be declared, and the glorie therof, appeare in his deſtruction. The cauſe of the damnation of the wicked is in themſelues, who are euill of themſelues, and are not made euill of the Lord,

nor

nor by him compelled vnto euill. But the fountain not onely of election, but reprobation, is (as here is shewed) the will of God, which is a rule of iustice. God is without fault in refusing the wicked, sith he is indebted vnto none, but the wicked are most iustly condemned, seeing by their suits, they are indebted vnto God.

5 *Euery one that is proud in heart, is abhomination to the Lord, though hand ioyne in hand, he shall not be vnpunished.* Proud in heart.

There are diuers sorts of pride, and of proud persons. Some are proud in apparell, some proud in speech, some proud in work, some proud in heart. These, albeit they neither haue loftie lookes, nor vtter proud words, nor deal in matters too high for them, yet seeing they haue haughtie minds, they are so far off from beeing highly accounted of by the Lord, that *they are abhomination to him.* Neither onlie are they high minded, who are puft vp within themselues in regard of outward or inward gifts, abhorred by the Lord, but they are also sure to be plagued by him. For though *hand ioyn in hand*, that is, though the proud person labour with both hands to escape, yet *he shall not be vnpunished.*

6 *By mercie and truth, iniquitie is purged, and by the feare of the Lord, euill is departed from.* Mercy and truth purge sinne.

When a man hath sinned against God, it is a verie profitable and necessary point of instruction for him to know, how, or by what means his iniquities may be so couered or clensed, as that they shal not be imputed vnto him. This point is here taught, in the former part of this sentence, when it is said, That *by mercie and truth iniquitie is purged.* Outward sacrifices or the blood of beasts were not able of them selues to take away sinnes. But the mercie and truth

See mercie & truth in the same sence. cap. 14. 22. 2.

of God, that is the Lords free grace in Christ, and the performance of the promises of the word in him, washeth away and clenseth all iniquities. The mercie and truth of God (I say) for that the mercie and truth of man, cannot do it, neither is it any wher in the Scripture said, that by the mercie and truth of man iniquitie is purged, wheras therin often it is affirmed, that our sinnes are washed and clensed by the fauour, and truth of God. As Gods mercie and truth thus pardoneth sinne: so *the feare of the Lord*, as is shewed in the latter part of this sentence, preserueth from sinning. For by the son-like aw of the Lord, sinne is so shunned, as that it is not committed, or at least, that an euill way, wherby God may be offended, is forsaken and laid aside.

God maketh enemies friends.

7 *When the Lord fauoureth the wayes of a man, he maketh his enemies at peace with him.*

It is a miserable thing to be hated or pursued by troublesome aduersaries. He that is vexed by deadly foes, would giue any thing that he possesseth for peace. This change from hatred into loue, and from trouble to rest, must proceed from the Lord aboue. For he alone can turn lyons into lambs, and alter mens hearts. Hence it is that it is said, *When the Lord fauoureth the vvaies of a man, he maketh his enemies at peace vvith him.* That is to say, at what time God is reconciled to any person, or beareth toward him a friendly affection, there he causeth his aduersaries not onely to lay aside their hatred, but to beare good wil, & to enter into a league of friendship with him.

A litle vvith righteousnes.

8 *Better is a litle with righteousnesse, then great commings in without equitie.*

We are to be well contented with that portion, which we attaine by lawfull means, be it neuer so small. *A litle vvith righteousnesse*, a small stock well gotten, *is better then great commings in without equity*, is to

is to be preferred before abundance of goods heaped together by iniurie and oppreſſion. For goods ill gotten, proſper not, but thoſe that are lawfully come by, continue. The wicked in their abundance are vnquiet, without Gods fauour, and not vnder his bleſſing, but his curſe. The righteous man on the contrarie ſide, in his poore or mean eſtate, lyueth quietly and ioyfully with his wife and children, beholdeth Gods mercie in that litle which he poſſeſſeth, and is bleſſed of the Lord.

9 *The heart of man purpoſeth his way, but the Lord ordereth his ſteps.* *Man purpoſeth, but God diſpoſeth.*

When we haue obtayned Gods preuenting grace, ſo that we purpoſe a matter, or intend to do that which is good, we haue need of a new aſſiſting or finiſhing grace, to be able to performe the ſame. For the iſſues or ſucceſſe of matters are not in our hand, but in Gods grace or power, who worketh in vs both to will and to performe, according to his good will and pleaſure. Wherfore not without cauſe it is here ſaid, *That the heart of man purpoſeth his way, but the Lord ordereth his ſteps.* The ſumme and ſenſe of which ſpeech is, that many iourneis are often intended, and many courſes deuiſed by mortall men, which ſo fall out, as the Lord diſpoſeth of them. For man purpoſeth, but God diſpoſeth.

10 *A diuine ſentence ſhall be in the mouth of the King, his lips ſhall not tranſgreſſe in iudgement.* *Kings muſt pronounce the truth.*

By the name of *Kings*, who were wont themſelues to ſit to heare and determin cauſes, all Magiſtrates who beare the ſword, are ment. Theſe rulers are firſt here exhorted *to haue a diuine ſentence in their mouth*, that is, to pronounce the truth, and to vtter the very oracle of God. To this end the Kings of Iſraell were by the Lord in the Law commaunded to read the word of God. Now ſecondly, the Kings lips ought *Deut. 17. 18.*

not to transgresse in iudgement, that is to say, in the Court, or on the tribunall seat, pronounce a wrong or false sentence. This also was forbidden by the Lord in the old Law, where he saith to the Iudge, *Thou shalt be far off from a false speech, and not slay the innocent and the iust.*

Exod.23.7.

Ballances.

11 *The scole and the ballances of iustice belong to the Lord, all the weights of the bag, are his work.*

To shew that all measures and weights must be iust, and that God hath ordayned such things, mention is made here both of the *scole* or beame, and of the *ballances*, and of the *weights*. But seeing this point hath bin handled before, it is not again to be stood vpon.

See Cap.11. 1.vers.

Kings should not commit wickednes.

12 *It should be an abhomination vnto kings to commit wickednes, for the throne is established by iustice.*

Herein is declared, what should displease rulers. *It should be an abhomination to kings to commit wickednes.* Aboue all other persons, Princes should most of all abhor iniquitie, which they are to punish in whomsoeuer they find it. Great cause there is why they should so do. *For the throne is established by iustice.* The royall crown is maintained not so much by weapons or fortresses, as by maintaining right, and punishing sinne, which course what rulers soeuer take, people will loue them, and God will blesse them.

Kings should delite in righteous speeches.

13 *Righteous lips should be the delite of kings, and he that speaketh vpright words, is to be loued by them.*

We haue heard what ought to displease Princes, consider now, what ought to please them. *Righteous lips should be the delite of kings,* wise and faithful speeche, void of dissimulation, and far from flatterie,

ought

ought to please rulers, *And he that speaketh vpright vvords, is to be loued by them*, not onely good speeches, but those persons that vtter them, ought to be acceptable to Princes. For such are good helpers to the well gouerning of the common wealth and counselling of the people, and therfore deserue to be made much of.

14 *The wrath of a King, is as messengers of death, but a wise man will pacifie it.* *The force of the kings vvrath.*

To displease Princes, is a dangerous matter. *For the wrath of a king, is as messengers of death.* The anger or rage of a ruler, is of so great force, as that it is a signe of vengeance near, or of present death, being herein like vnto messengers, who are sent to slay a man. Wrath is a thunderbolt where it is ioined with power. There, all must needs perish, where power permitteth to do, as much as anger perswadeth. The verie threatning and checks of Princes, are terrible. Yet *a vvise man vvill pacifie the vvrath of a King.* For either by some calme and prudent speech, or by some politike deuise, he will asswage his furie.

14 *In the light of the Kings countenance is life, and his fauour, is as a thick cloud of the latter rayn.* *The kings fauour.*

As in a Princes wrath is much terrour, so in his fauour, is much comfort. The goodwill of a Prince is verie fitly herein resembled to the light of the sun, and to the rayn, that falleth in due season. For the shining of the sun, causeth the earth to fructifie and reuiueth all lyuing creatures. In like maner also the gratious countenance of the Prince, reioyceth the hearts of his subiects, and quickneth their verie spirites. Again, the latter rayn falling before haruest, refresheth the ground, and ripeneth the corne. So likewise the fauor of the king, comforteth and benefiteth the subiect not a little.

Prudence.

16 *How much better is it to get wisdome then gold, and to get prudence, more to be desired, then siluer.*

Wisdom excelleth wealth by many degrees, and in diuers respects. First, many things are done by pollicies, which cannot be done by riches. Secondly, earthly treasures are corruptible, but the graces of God are immortall. Last of all, worldly goods make this life the more happie, but the gifts of Gods spirite (which are parcels of the wisdom here spoken of) enrich the soule, and further a man to eternall life.

He that walketh in Gods wayes, walketh safely.

17 *The high way of the vpright is to depart from euill, he that keepeth his way, keepeth his life.*

This sentence teacheth, that it is a safe thing for a man to walk in the Lawes of God. *The high way, or causey of the vpright is to depart from euill*, the safe course or defence of the righteous, is to hate sinne. For he that obserueth the Law of God, both auoydeth that which may displease him and his iudgements. *He that keepeth his way, keepeth his life*, Whosoeuer ordereth his life aright, not straying into the pathes of error or sinne, saueth his own soule from destruction.

Pride will haue a fall.

18 *Pride goeth before destruction, and an high mind before a fall.*

The proper reward of pride is destruction, for pride will haue a fall. *Pride goeth before destruction*, Stately behauiour shewing it self in presumptuous words, or vain glorious deeds, is the forrunner which goeth immediatly before some plague or miserie. For when pride of life most exceedeth, then Gods iudgement is euen at hand. *And a haughtie mind before a fall*, A secure, stout, contemptuous, or rebellious heart, is the immediat forrunner, of disgracing

gracing or displacing.

19 *Better it is to be of an humble mind with the lowly, then to diuide the spoiles with the proud.* Louvlynes.

It is a pleasant thing, to be enriched with other mens goods. It is a gainfull thing, to haue part of the pray. It is a glorious thing, to diuide the spoile. But what are all outward possessions to the inward virtues of the mind? What will goods ill gotten profit the possessors thereof? finally, what is the end of the proud person, but to haue a fall? *Better it is then to be of an humble mind with the lowly, then to diuide the spoiles with the proud.* Surely, it is better to be iniuried, then to do iniurie. It is better to be patient, then to be insolent, it is better with the afflicted people of God, to be bruised in heart and low of port, then to enioy the pleasures or treasures of sin or of this world, for a season.

20 *He that hearkneth to the word findeth good, and blessed is he that trusteth in the Lord.* Faith.

Two things make a man happie, (as herein is shewed) the one, hearing of the word, the other, faith in God. *He that hearkneth to the word, obtaineth or findeth good,* whosoeuer listneth to the doctrine of the Scripture, shall therby receiue great comfort and instruction. *And blessed is he that trusteth in the Lord.* Wheras the word profiteth nothing without faith, most happie is he, that putteth his confidence in the power and mercie of God, and beleeueth the doctrine of the Scripture. *Blessed* (saith the Prophet) *is the man, whose helper is in the Lord God, that made heauen and earth.* Psal.146.

21 *He that is wise in heart, is to be called prudent, and the sweetnesse of the lips, giueth instruction.* Eloquence.

Wisdome

Wisdome and eloquence are herein compared together. He is said to be *wise in heart*, who hath filled his breast with the knowledge of many profitable matters. Such a one shall be called and is indeed *a prudent man*. For by the quicknes of his wit, and by diligent reading, he attayneth to great learning, and is counted and called a profound clerk. *And the sweetnesse of the lips giueth instruction*, Eloquence or a gratious vtterance edifieth. The wise man profiteth himself, the eloquent man profiteth other. Knowledge maketh a man commended. A good deliuerie of speech, commendeth the doctrine that is deliuered, and maketh it the more acceptable, profitable, and easie to be vnderstood.

Knowledge. 22 *Understanding is a wellspring of life to them that haue it, but the doctrine of fooles, is (a fountain) of folly.*

True knowledge, called here *understanding*, is said to be *a wellspring of life*. For that it ministreth continuall instruction to those that are therwith indued, being in this respect like to a fountain flowing with running waters. It telleth men what they are to do, what to shun, what to beleeue, and how to behaue themselues in all estates. *But the doctrine of fooles is a fountain of folly.* The instruction which proceedeth out of the mouthes of false teachers or seducers, is but as a fountain or spring of filthy or deadly waters, to wit, of errors & manifold corrupt sayings.

Wisdome worketh eloquence. 23 *The heart of the wise man guydeth his mouth aright, and by his lips ministreth instruction.*

Two effects of an vnderstanding heart are herein set down. The one, that it worketh eloquence in the speaker, the other, that it increaseth knowledge in the hearer. *The heart of the wise man guydeth his mouth aright.* The mind of the learned man moderateth

teth his mouth, miniſtring to him fit words, and directing him for the maner of his ſpeech. *And by his lips miniſtreth inſtruction.* Moreouer, by inſtructing and guiding the lips of the wiſe ſpeaker, it helpeth the vnderſtanding, and edifieth the affection of the hearers.

24 *Pleaſant ſpeeches are as it were an hony comb, ſweetnes to the ſoule, and health to the boanes.* *Eloquence is deliteſome.*

As the hony is pleaſant to the taſt, ſo eloquence deliteth the mind, yea, and cureth ſometimes the bodie. The mind, for the affection is pleaſed by it, the bodie, for it willingly ſtayeth without wearines a long time together, hearing holy and heauenly ſayings, and therby euen the boanes that were broaken, do reioyce. The manner and the matter of an holy eloquent ſpeech, is ſweet and holſome.

25 *There is a way that ſeemeth ſtraight to a man, the end whereof is the high way to death.*

The ſame things (as *Ireneus* ſpeaketh) are to be ſpoken of the ſame matter. Wherfore this ſentence hauing bin handled before, is not to be handled againe after a new and diuers manner. *See before 14. 12.*

26 *The ſoule of the troubleſome man troubleth it ſelfe, for his mouth recoyleth vpon himſelfe.* *The fruit of a troubleſome tongue.*

Such is the fruit of the wiſe and eloquent tongue, as hath bin declared: But the fruit of a troubleſome tongue, is the trouble of a mans mind oftentimes. For, *the ſoule of the troubleſome man troubleth it ſelfe, for his mouth recoyleth vpon him ſelfe.* The buſie body is in grief and feare of puniſhment, becauſe he hath ſpoken falſe or ſlanderous words, which cauſe him to be hated or moleſted. Thus his mouth recoyleth vpon him as a broaken bow, or a bended ſword. Thus

(as

(as the Prophet speaketh) *He trauayleth with wickednesse, and conceiueth a mischief, but shall bring forth a lye. He hath made a pit and digged it, and is fallen into the pit that he hath made. His mischief shall returne vpon his own head, and his iniquitie vpon his own pate.* This iudgement of thine O Lord vpon troublesome tongues is iust. Wherfore, let the poyson of such be their owne bane, *Let the troublesomnes of their lips, fall vpon them.*

Psal. 7.15. 16.17.

Psal. 140.10

The tongue is a fire.

27 *A wicked man diggeth vp euill, and in his lips is as it were burning fire.*

The wicked person doth much hurt by his naughtie tongue to himselfe, he doth also thereby much harme to other. *A wicked man, or a man of Belial diggeth vp euill,* The vngodly person ioyneth crueltie with craft, and laboureth by word and deed to intrap his neighbour, & (as we say) to make a pitfould for him. Thus a wicked man diggeth vp euill, and moreouer, *in his lips is as it were burning fire.* Fire consumeth those things which it taketh hold of, and the burning of fire is a sore torment. Whereas then the words which the malitious man vttereth with his lips, are as it were fierie coales, they must of necessitie work extream grief, and do much hurt. The tongue (saith *James*) is a fire, or world of iniquitie, it setteth on fire the course of nature, and is set on fire by hell.

James 3. 6.

V Whispering or backbyting

28 *A froward person soweth strife, and a whisperer separateth a chiefe friend.*

There is no mischief to the mischief of the tongue. He is called *a froward person*, that preuerteth another mans speeches, or himselfe vttereth false and deceitfull words. Such a one *soweth strife*, that is, causeth discord, then which, there cannot be a greater euill. He is *a whisperer* that secretly carieth tales, or backbiteth his neighbour. Such a one *separateth a chief friend*, that is, maketh strangnes be-

tween

tween those who were before most near and dear to each other. It alienateth the Prince from the subiect, the husband from the wife, the master from the seruant, and the friend from his familiar companion.

29 *A wicked man entiseth his neighbour,* Seducere.
and leadeth him into some euill way.

He is called *a wicked man*, that goeth about to do some hurt. Such a one *entiseth his neighbour*, flattereth his verie friend, vsing to him faire speeches and plausible perswasions. *And he leadeth him into a way that is not good.* He seduceth and bringeth him to some dangerous place, or to some euill course, which tendeth to the vndooing of his estate, or to the destruction of his bodie or soule.

30 *He that wincketh with his eyes, deuiseth* Wincking
mischief, [and] he that byteth his lips, wor- with the eye.
keth euill.

So great is the desire of doing hurt in some, that they tend thereunto with all the parts of their bodies, and (as here is shewed) by outward gestures expresse their inward euil purposes one to another. *He that winketh with the eyes deuiseth mischiefe,* That person who vseth often to shut and twinckle his eyes, commonly thinketh on some euill, which yet for the time he keepeth close from him to whom he intendeth it, howsoeuer he signifieth it to his companion. *And he that byteth his lips worketh euill.* He also that moueth his lips by way of contempt or threatning, or therwith mumbleth and muttereth to himself, will accomplish some mischief or other.

31 *The gray head is a crown of glory, when* The gray
it is found in the way of righteousnes. head.

The old age, is to be reuerenced most, which is white, not with gray haires onely but with heauenly graces. Commendable old age leaneth vpon two Amb. Lib. 7. Epist. 60.

staues,

ſtaues, the one, the remembrance of a life well lead, the other, the hope of eternall life. Take away theſe two ſtaues, and old age cannot ſtand with comfort, pluck out the gray haires of virtues, and the gray head cannot ſhine with any bright glorie. Concerning the gray head, firſt it is here ſaid, that it is *a crown of glorie, or a glorious ornament.* The white head is worthily ſaid to be a crown of glorie. For firſt, hoary haires do wonderfully become the auncient perſon, whom they make to look the more graue, and to carrie the greater auctoritie in his countenance. Secondly, they are a garland or diadem which not the art of man, but the finger of God hath faſhioned and ſet on the head. Thirdly, they are a ſigne of many troubles paſſed and dangers eſcaped. For theſe and ſuch like cauſes, doth the Lord commaund in his Law, *Leu. 19. 32.* *Riſe vp before the gray head, and to giue honour to the face of the aged perſon.* Then, the gray head is a crown of glorie, when (as is declared in the latter part of this ſentence) it is found in the way of righteonſnes. Now, it is found in the way of righteouſnes oftentimes: for wickednes cutteth off the vngodly commonly in the midſt of their daies, but obedience prolongeth the life of the godlie, and bringeth them to old age, and ſo to gray haires.

Who is ſtrongeſt, or the conqueſt of a mans owne affections.

32 *He that is ſlow to wrath, is better then the ſtrong man, and he that ruleth his owne mind, is better then he that winneth a citie.*

He that is patient, or not eaſily prouoked to anger, is ſaid to be *ſlow to wrath.* Such a one, is better then the mightie man, he is more excellent then he that is ſtrong of bodie. For he can bear reproaches which are more vntollerable burdens, then any that are wont to be laid on the backs of the ſtrongeſt. And again, he hath ſtrength of mind, whereas the ſtrong man, hath onely the ſtrength of the bodie.

Gene-

Generally, he is ſaid to rule his mind, that ſubdueth not onely *vvrath*, but all other violent affections. Such a one, *is better then he that vvinneth a citie*. For he ouercommeth thoſe things which are more inuincible, then townes or caſtles, euen ſinnes, luſts, principallities, and ſpirituall wickedneſſes.

33 *The lot is caſt into the lap, but the whole diſpoſition therof, is from the Lord.* Lots.

The Iewes were wont to put lots into ſome mans boſome or lap, from whence afterward euery mans lot was taken out. Hence it is that mention here is made of *caſting the lot into the lap*. Whereas it is further added, That *the whole diſpoſition therof is from the Lord*. The meaning of theſe words is, that the whole ordering therof, and the iſſue of it, is not to be aſcribed to chance, or labour, or art, but to the prouidence of the Almightie onely. But touching lots, more ſhall be ſet down in the eighteen Chapter.

THE XVII. CHAPTER.

1 *Better is a morſell of drie bread with peace, then an houſe full of ſlain beaſts, with ſtrife.* A litle with peace.

A Litle with loue, a litle with the feare of the Lord, and a litle with righteouſnes, is ſweet and good. So likewiſe is a litle with eaſe and quietnes, as here is ſhewed. *Better is a morſell of drie bread with peace, then an houſe full of ſlain beaſts with ſtrife*. A litle homely fare with quietnes, is to be preferred before ſtore of daintie diſhes, with brawling, for where there is falling out at the table, there food cannot be eaten with any delite.

2 *A wiſe ſeruant ſhall haue rule ouer a lewd ſonne, and he ſhall diuide the inheritance among the brethren.* Wiſdom aduanceth ſeruants,

Wiſdom

Wisdom lifteth vp them that are bond, or of low degree, aboue the free borne. *A wise seruant shall haue rule ouer a lewd sonne*, He who being by condition a bond man, dealeth discreetly in all his actions, and behaueth himself dutifully toward his master, shall by him be appointed to be gardian and gouernour, vnto that his child, that is rude and dissolute. *And he shall diuide the inheritance among the brethren.* Moreouer, he shall by him be so betrusted, that he shall be appointed steward of his family, or left executour to distribute his goods vnto his sonnes.

God trieth the hearts.

3 *The fining pot is for the siluer, and the fornace for the gold, but the Lord trieth the hearts.*

Mal 3.3. Jer.6.26. Psal.26.1. James 1.3. 1.Pet.1.

As the vessels, which the goldsmith vseth, proue and trie the mettals of gold and siluer: so God trieth not onely the hearts of the elect, but of all men. The means wherby the Lord trieth mens hearts, are his works, his word, and his spirit. These are as the fire, the Lord himselfe is as the *fining pot*, *The hearts of men*, are as the mettels of siluer and gold.

Hearing of tales.

4 *The wicked man harkneth to hurtfull lips, and the deceitfull man giueth heed to the froward tongue.*

It is a note of an euill man, not onely willingly to speak euill, but gladly to heare euill of his neighbor. The peeuish tongue and the eluish eare, are well met together, and with a certain itching delite rub one another. *The euill man harkneth to hurtfull lips*, He that is giuen to work mischief, listneth willingly to those speeches that tend to the harme of other. *And the deceitfull man giueth heed to the froward tongue.* The dissembler heareth with ioy secret whispering, and slaunderous reports. Thus, that speech pleaseth euery euill man best, that is agreeable to his humour, and to the disposition of his mind.

5 He

5 *He that mocketh the poore man, reproacheth him that made him, he that reioyceth at his aduerſitie, ſhall not be vnpuniſhed.* *Reioycing at other mens miſeries.*

Inſulting ouer the afflicted, is herein condemned. By the *poore*, are ment not onely ſuch as are in want of outward bleſſings of this life, but that are afflicted with any aduerſity. As he that ſcorneth any work, ſcorneth the artificer: ſo he that mocketh *the poore man*, mocketh his maker, who is the Lord. *He that reioyceth at his aduerſitie, ſhall not be vnpuniſhed.* Not onely he that ſcorneth by outward geſtures, but he that is glad in his heart at the aduerſitie of the afflicted, ſhall be ſeuerely reuenged.

6 *Childrens children are the crown of the elders, and the glorie of children are their fathers.* *Poſteritie.*

A fruitfull ſtock is a bleſſed thing. *Childrens children are the crown of the elders.* Many nephwes, or a great poſteritie, beſeem and commend the aged. For the auncient liue long in childrens children, and in them they appeare to be fruitfull and bleſſed. *And the glorie of children are their fathers.* It is an honour to the yonger ſort, to haue diſcended from many worthy progenitors, and to be able to ſay, ſuch an excellent man was our father, ſuch a one our grandfather, ſuch a one our great grandfather.

7 *Excellent ſpeech, becommeth not a vild perſon, much leſſe doth lying, beſeem a worthie man.* *Lying vnſeemly in a vvorthy man*

By *excellent ſpeech*, good talk or gratious communication is ment. That ſpeech which is excellent, either in regard of the matter of it, or of the maner of vtterance, beſeemeth not a vild perſon, who is contemptible, for his wickednes or baſe degree: for in his mouth, it loſeth all grace, as a iewell of gold doth in a ſwines ſnout. But then, *much leſſe*

doth lying beſeem a worthy man. Corrupt or falſe communication or ſpeech, far worſe becommeth one that excelleth other in virtue or auctoritie. For this is as a ſpot or ſtain vpon a faire garment, or a pretious ſtone. It is as durt in a bewtifull face.

The force of giſts.

8 *A gift in his eyes that therwith is delighted, is as a very pleaſant pretious ſtone, it proſpereth whither ſoeuer it tendeth.*

Two things are herein taught: The one, that gifts are welcome to the couetous, the other, that they obtaine any thing at their hands. *A gift in his eyes vvho therwith is delighted, is as a very pleaſant pretious ſtone.* A preſent doth wonderfully pleaſe and affect him, that loueth to receiue. *It proſpereth whither ſoeuer it tendeth.* It effecteth any thing for obtayning wherof it is giuen. For whither it be giuen to get an office, or to find pardon of an offence, or to appeaſe wrath, or to win fauour, it hath a proſperous ſucceſſe.

Silence or ſecrecy maintaineth concord.

9 *He that couereth a fault, ſeeketh loue, but he that repeateth a matter, ſeparateth the chiefe friend.*

This ſentence commendeth the concealing of our neighbours offences, and condemneth the blazing of them abroad. *He that couereth a fault, ſeeketh loue.* He that burieth an offence in ſilence, preſerueth concord, and maketh them his friends, who before were ſtrangers to him. *But he that repeateth a matter, ſeparateth the chief friend.* As for him who rippeth vp or telleth abroad a fault committed, he eſtrangeth his friend from him by this means, and maketh him his enemie.

A vvord is inough for the vviſe.

10 *One reproof entreth more into a wiſe man, then an hundred ſtripes into a foole.*

Some are eaſily brought home when they haue done amiſſe, but other are vncurable, or at the leaſt

leaſt hardly reclaimed. *One reproof*, an admonition or rebuke by words be it neuer ſo ſhort, *more entreth into a vviſe man*, not onely much more grieueth, but bettereth the humble perſon, that hath in him ſome ſparks of grace, *Then an hundred ſtripes into a foole*, then correction by the rod or ſtick, be it neuer ſo ſharp or continuall, doth perce or benefit the obſtinate wicked man.

Rebellion.

11 *The wicked man ſeeketh rebellion only, at the laſt, a cruell meſſenger ſhall be ſent againſt him.*

The puniſhment of Rebellion is here ſet down. *The vvicked man ſeeketh rebellion only.* The vngodly and contentious perſon, riſeth vp in armes and maketh warre againſt his Prince. *At the laſt a cruell meſſenger ſhall be ſent againſt him.* In the end, ſome inſtrument of wrath ſhall be ſent from God or the King, who ſhall execute vengeance vpon him in moſt cruell maner.

Vnreaſonable men vvorſe then beaſts.

12 *It is better that a ſhee bear robbed of hir welps meet a man, then a foole in his folly.*

Of all wild beaſts, a Bear moſt exceedeth in rage, eſpecially then, when ſhe is robbed of hir yong ones. At ſuch a time to be met by ſuch a fierce beaſt, it were a very dangerous thing. Yet more perilous it is, and a more miſerable eſtate, to fall into the hands of a wicked or furious man: for a bear may be tamed by art, but a foole will not be intreated. A bear may be ſhunned by ſwiftneſſe, but there is no eſcaping of the purſuit of a mad man. A bear hurteth only the bodie, a wicked man both bodie, goods, and name. A bear doth harm only with tooth and paw: a miſchieuous man, with hand, tongue, and weapon. Finally, a bear will at the moſt but kill the bodie; a cruell tyrant will vex the ſoule, and torment the poore carcaſe as much as he can.

Requiting good with euill.

13 *Whosoeuer recompenceth euill for good, euill shall not depart from his house.*

No vice is so great as vnthankfulnes: But that kind of ingratitude wherby *euill is repaid for good*, is a sin aboue measure sinfull. Some are of so diuelish dispositions, that they deal ill with such, who haue dealt well with them, and done them much good. *Euill shall not depart from their houses.* For as their sin is great, so shall they be plagued, not only in their own persons, but in their families, not for a short time only, but continually. To recompence euill for good to any man, is a foul fault, to recompence euill for good to the Ministers of Gods word is a greater iniquitie, to recompence euill for good vnto the Lord himself, is euen the highest degree of all impietie.

See an example Ier.18.19

Beginning of strife.

14 *He that beginneth strife, is as he that openeth the waters, wherfore, before the contention be medled with, leaue off.*

A reason is set down in the former part of this sentence, tending to moue euery one that is about to go to law with his neighbour, in time to agree with him, and to stay the suit. The effect of the reason is, the law is costly and dangerous, wherfore agree before any suit be begun th therin. *He that beginneth strife*, That person who first entreth his cause into the Court, *is as one that openeth the waters*, is like him that vnlocketh the well head, or cutteth the ground or bank, wherby a pond or riuer is hemd in. For he giueth the first onset, and can no more stay the strife which once he hath begun, then he that hath broaken vp the ground, can hinder the water from flushing out, or stop it at his pleasure, which ouerfloweth and waxeth still from time to time euen greater and greater. Wherfore, *before the contention be medled with, leaue off*, for which cause, agree with thine aduersarie quickly, whilest thou art in the way

with him, euen before that thou come before the Iudge, or that the action be commenced into the Court.

15 *He that iuſtifieth the wicked man, and he that condemneth the iuſt man, are euen both an abhomination vnto the Lord.* *Iuſtifying the vvicked.*

Vnrighteouſnes in iudgement, is herein condemned. A Iudge offendeth two manner of waies, either by oppreſſing the innocent, or freeing the guiltie. *He that iuſtifieth the vvicked man*, Such a Iudge as pronounceth the tranſgreſſours righteous. *And he that condemneth the iuſt*, Such a Iudge alſo, as pronounceth the righteous man a tranſgreſſour, *is an abhomination to the Lord*, is abhorred by almightie God: for he committeth two great ſins, and doth much hurt. He tranſgreſſeth Gods Lawes, he ſpareth the wolfe, and ſo hurteth the lambs, he ſheddeth innocent bloud that crieth to heauen for reuenge, he abuſeth the ſword, he toucheth the members of Chriſt, and the verie apples of the Lords eyes. *Exod. 23.7.*

16 *To what end is there a price in the hand of a foole to buy wiſdome, ſeeing he hath no heart?* *Vvealth vvithout vvit.*

Happie is he that hath both wit and wealth. *To what end is there a price in the hand of a foole to buy wiſdome?* Why or to what purpoſe doth he that is vnapt to learn, go with money in his hand to hire him a teacher, or to buy books, *vvhen he hath no heart*, ſeeing he is ſimple witted, and hath no good capacitie? Let ſuch rather follow ſome other courſe of life wherunto they are apt and inclined, then in vain beſtow too much time or coſt on that, wherunto they cannot poſſibly attain.

17 *A friend loueth at all times, and a brother is born for aduerſitie.* *A mark of a true friend.*

A mark of a true friend, is, that he *loueth at all*

times: that is to say, he beareth his friend harty good will, & sheweth himself kind vnto him both in prosperitie and aduersitie, not for a day or month, but to the death. *And a brother is born for aduersitie.* It is the dutie of a kinsman to help his kinsman in trouble. Byrth bindeth on brother to help another. It is not the custome of brethren to be so kind, but it is their dutie.

Rash suretyship.

18 *A man void of vnderstanding clappeth the hand, and promiseth suretyship before his friend.*

Beware of suretyship. *A man void of vnderstanding*, a simple person, who considereth not the danger of suretyship, nor the miserie that will follow vpon it, *clappeth his hand*, by putting his hand to his neighbours, or by ioyning of right hands proffereth himself to be surety, *before his friend*, in the sight of his friend, and before that by him he be intreated to take this burthen vpon him. Thus like a foolish woodcock he putteth his neck into the ginne, and reioyceth in the matter of his own trouble.

Strife the mother of many sins.

19 *He loueth sinne that loueth contention, he that enlargeth his gate, seeketh destruction.*

Strife is the cause of much euill, and pride from whence contention ariseth, is also the cause of much miserie and affliction. *He loueth sinne that loueth contention*, Such a one commonly committeth manie sinnes, as willingly goeth to law, or with pleasure followeth the suits therof: for commonly suits are accompanied with many euils. Where there is enuying and strife, there is confusion and euery euill thing. *He that enlargeth his gate, seeketh destruction*, Such a one, as to get a name, or in pride of his heart, keepeth no measure in building, or houskeeping, draweth want on himself, or such enuie, wherby he is brought to ruine. Thus in the error of his life, he

James 3.16.

seeketh

seeketh his own death and fall.

20 *He that is of a froward heart, shall not find good, and he that hath a peruerse tongue, shall fall into euill.*

The froward heart and tongue.

Such a one whose soule within him is vnsound and corrupt, so that he falleth away from God and godlynesse, is said here to be *of a froward heart*. This backslider *shall not find good*, for he shall want a blessing from the Lord. *And he that hath a peruerse tongue shal fall into euill*, Such a one as abuseth his tongue to dissimulation, or any euill speaking, shall feel and find in the end some heauie iudgement.

A leuvd son.

21 *He that begetteth a foole, begetteth him to his own sorrow, and the father of a vyld person, shall not reioyce.*

The old Latin translatour, reading the former part of this sentẽce vvith other points, turneth it thus. The foole is born vnto his ovvn shame. By vvhich vvords he meaneth that he bringeth such shame vpon himself, as that it may seem that he vvas born to confusion and miserie.

He is *a foolish sonne*, who either applieth himself to no goodnes, or commiteth some euill. He that begetteth him, *begetteth him to his own sorrow*, the father of such a sonne, grieueth when he seeth him prooue so bad. *And the father of a vyld person, shall not reioyce.* He is called a vyld person, who is giuen ouer to all abhominable wickednes, wherby he becommeth contemptible & infamous. Such a sonne is such a thorn to his fathers heart, that he cannot take comfort in any thing in the world.

Sorrovv vvorketh death.

22 *A ioyfull heart causeth good health, but a sorrowfull mind, drieth vp the boanes.*

Myrth greatly profiteth, grief greatly hurteth the bodie. *A ioyfull heart causeth good health*, A merrie mind is an holsome medicine, restoreth the bodie to health if it be weak, and keepeth it in verie good temper: for it conueigheth a vitall vigour therunto, wherby it is quickned and brought to a good constitution. *But a sorrowfull mind drieth vp the boanes*, An heauie spirit, causeth the body to be out of tune and greatly diseased: for when the heart is sad, then

the ſpirits are drawen back, the humors are conſumed, and the boanes payned with aches, and dried for want of marrow.

Bribery.

23 *A wicked man taketh a gift out of his boſome, to peruert the wayes of iudgement.*

One that hath not only an ill cauſe, but an euill mind, is here called *a wicked man*. Such a one, *taketh a gift out of his boſome*, draweth forth or deliuereth ſecretly and cloſely a bribe, *to peruert the wayes of iuſtice*, to ouerthrow the right, or to ſtop the courſe of law, which is the life of the common wealth. There are diuers ſorts of gifts, ſome whereof are lawfull, ſome not lawfull. There is a gift of thankfulnes, there is a gift of reconciliation, there is a gift of goodwill, all theſe are lawfull. Beſides theſe, there is a gift of corruption, this is vnlawful, and is both here and elſwhere in the word of God condemned.

Exd. 23. 8.
Eccleſiaſtes 8. 1.

VVIſdome in the lookes.

24 *In the face of the prudent, wiſdome is preſent, but the eyes of the foole are in the ends of the earth.*

The countenance is the glaſſe of the mind, and the ſtar of the countenance is the eye. *In the face of the prudent, vviſdome is preſent*, In the whole countenance of the diſcreet perſon, and in euery part therof, there is a wiſe moderation: for in his browes he carieth calmnes, in his eyes modeſtie, in his cheeks chearfulnes, in his lips comlynes, in his whole face a certain grace and ſtayednes. *But the eyes of the foole are in the ends of the earth*. On the contrarie ſide, he who is ſimple or vain, gouerneth not his very eyes aright, but letteth looſe vnto them the bridle in ſuch ſort, as that they roll or roue after euery vanitie, or pry into euery corner.

A foolish child angreth his parents.

25 *A fooliſh ſonne is a vexation to his father, and a bitternes to his mother.*

Wicked children will recompence their parents with

with euill, for their benefits which they haue bestowed on them. For, *a foolish sonne is a vexation to his father*, A lewd child is a matter of wrath, and a prouocation to him that begat him, stirring him vp by his stubbornnes or misbehauiour to be offended with him. *And a bitternes to his mother*, He is also a matter of choller and of much grief to hir, who bred him, and brought him forth into this world. Thus a wicked sonne or daughter vexeth both father and mother.

26 *It is not good to punish euen the good-man, to strik the well-disposed, is contrarie to equitie.* *The innocents are not to be touchi.*

Not onely to kill, but neuer so litle to wrong the innocents, is a great sinne. *It is not good to punish euen the goodman*, It is an euill thing to fine or imprison the righteous person that doth good. *To strike the well-disposed is contrarie to equitie*, It is a thing contrarie to right, to scourge or afflict him that beareth an honest mind, and is well affected.

27 *A wise man spareth his words, and a man of vnderstanding is of a coole spirit.* *Coolnes of spirit.*

Moderation both in speech and affections, is now commended. *A vvise man spareth his speech*, a prudent person, abstayneth from prouoking speeches, and vseth verie few words. *And a man of vnderstanding, is of a coole spirit*. He that spiritually discerneth what is best to be done, is calme of his affections, and not inflamed with the fire of anger or wrath.

28 *Euen a foole when he holdeth his peace is counted wise, and he that shutteth his lips prudent.* *Silence.*

Silence is a point and signe of discretion. *Euen a foole vvhen he holdeth his peace is counted vvise*, a very ideot and simple man, abstayning from all signes and speeches of choler, is for his putting vp of a

wrong with patience and silence, thought and said in that respect and for that time, to do verie wisely. *And he that shutteth his lips prudent*. Moreouer, he that muttereth not with his mouth, nor answereth one word, is iudged warie and circumspect. Truely he that vseth to hold his peace, and especially that keepeth silence when he is prouoked to wrath, prouideth well and wisely for his own welfare, and herein dealeth verie warily, that he giueth his aduersaries no aduantage against him.

THE XVIII. CHAPTER.

1 *He that separateth himselfe, seeketh a quarrell, he medleth in euery matter.*

Separators of themselues.

Heer, with the Greek interpreters, which Ierome, & some of soūd iudgment in our time, I read Ietaana.

SVch as separate themselues, either from the friendship of any priuate person, or from the fellowship of the whole Church, are herein very well described. Many a man, through the inconstancie or frowardnes of his mind, forsaketh the companie of those, with whom he hath liued most louingly and familiarly, and seuereth himself from other, in heart or course of life. Such a one, when he hath no iust reason of his departure or withdrawing himselfe, *seeketh a quarrell*, picketh some occasion of falling out, and of departing, and excusing his departure, pleading sometimes this, and sometimes that, to the end he may shew, that he breaketh off vpon iust cause. To conclude, *He medleth in euery matter*, he stirreth verie busilie in euery thing which is done, and catcheth at euery word that is spoken, to the end he may take some occasion of breaking concord, or prouoke vnto contention.

Conceited people.

2 *A foole is not delighted with vnderstanding, but with those things which are in his own heart.*

The disposition of phantastical people is layd open

open in this sentence. One property of a conceited foole is, that *he is not delighted vvith vnderstanding*, that is, that he regardeth not, nor yeeldeth to the instruction which is taught, or the reasons which are brought by wise men, nor resteth in the aduise or counsell of his friends or teachers. Hereticks and vain people take as small pleasure as may be, in hearing the word, and when they are pressed with the truth, they litle regard it, and stubbornly reiect it: euen as the Scribes and Pharisies in the daies of our Sauiour, despised the counsell of God against themselues. Another propertie of the vain person and fond heretick is, that he is delited *vvith those things, that are in his own heart*: that is to say, he wonderfully pleaseth himself in his errors and deuises, and in those shewes of reasons which his own froward mind ministreth and presenteth vnto him. Wherfore, the wise are not to maruell, that they can no more preuaile with this sort of people then they do, nor to spend too much labour in dealing with such, considering that they shall do no good, but loose all their paines. *Luk.* 7. 30.

3 *When the wicked man commeth, contempt commeth also, and with the vyld person, reproach.* *Vyld persons reproached.*

This verse is like vnto the second verse of the eleuenth Chapter of this book, but yet there is some difference between them. Therin is affirmed, that contempt accompanieth pride, because the proud person despiseth all other besides himself, and herein it is said, *That vvhen the vvicked man commeth, contempt commeth also*, because the vngodly person regardeth not any, neither is kept back from euill, either by any good counsel, or by feare, or by shame. Likewise, when as in the second part of this sentence it is said, *That vvith the vyld person is reproach*, the meaning is, that those who are in themselues base,

base, and who commit vyld and filthy things, do reproach other, and reuile them oftentimes most impudently. Experience in our daies teacheth, that the vyld person doth not seldom rise vp against the honorable, and that the base rascall people, do most reproach the faithfull ministers of the glorious Gospell of Christ Iesus.

Eloquence.

4 *The words of an excellent mans mouth are as deep waters, the welspring of wisdom, is as a flowing riuer.*

Fitly are the words of the prudent resembled vnto waters (saith one,) inasmuch as they both wash the minds of the hearers, that the foulnes of sinne remain not therin, and water them in such sort, that they faint not nor wither by a drought and burning desire of heauenly doctrine. But the speeches of an eloquent man are here called *deepe waters*, to shew that they faile not but are plentifull, and that they are not drawen drie at any time, but continually abounding. Now the reason why the excellent man neither wanteth words or matter, but his words are *as deep waters*, and his sentences and reasons *as flowing riuers*, is, for that he hath in his breast or heart *a vvelspring of vvisdom*, that is, profound and bottomlesse knowledge as it were of sundrie matters, and hidden mysteries.

Respect of persons.

5 *It is not good to accept the person of the wicked, to ouerthrow the iust man in iudgement.*

Respect of persons is condemned as a great sinne in this sentence, wherin lesse is said, and more is signified. For it is said, that *to accept the person of the vvicked is not good*, but the meaning is, that it is a verie euill thing. Now, to accept the person of any, is to regard any thing that is without the cause, as honor, friendship, or a gift, more then the truth or equitie it selfe. Onely in iudgement to lift vp the face,

face, or to reſpect the perſon of the wicked, is one great fault. But to do this, *to ouerthrow the iuſt man in iudgement*, is a double ſinne: for this is with the one hand to lift him vp, who ought therwith to be beaten down, and with the other to beat him down, who ought therwith to be lifted vp. When I more fully weigh this parable, me thinketh, that herein is not taught the ſelfeſame point which is often repeated in this book, namely: that to iuſtifie the wicked, and to condemne the righteous, both theſe are abhomination to the Lord: But that to puniſh the innocent, or to cauſe him to lie down (as the word ſignifieth,) at the requeſt, or to gratifie and ſatisfie the wicked perſon, who is in fauour with vs, (which ſin *Pilate* committed,) is indeed a great and grieuous iniquitie. But let thoſe who are abundantly indued with the ſpirit of God, ſcan and iudge all things. *Luk.* 24. 24. 25.

6 *The lips of a foole* enter into ſtrife, and his mouth calleth for blowes.* * *or come vvith ſtrife.*

7 *The mouth of a foole is his own deſtruction, and his lips a ſnare to his ſoule.* *Brabblers.*

The former ſentence of theſe two declareth, that the words or ſpeeches of raſh and vnwiſe people, ſtir vp two ſorts of euils. The one is called *Strife*, that is to ſay: brabling, ſcolding, rayling, and ſuch like debate, vttered by the tongue. The other is *Blowes*, that is ſtroaks, fighting and cuffes, or wounds, by the hand or fiſt. Theſe two euils, fooles prouoke by raſh and malitious ſpeeches, both between other, & between and againſt themſelues, as is ſhewed in the latter ſentence, the which teacheth, that the naughty tongue not onely hurteth, but ouerthroweth him that hath it. For it is ſaid therin, That *the mouth of a foole is his own deſtruction, and his lips a ſnare to his ſoule.* By the which words is ment, that the talk of quarrelers, blabs, backbyters, and ſlanderers, bringeth vpon them much woe, and is the cauſe and matter of their

their trouble. For by reason that they speak contrarie things, or false things, they are not onely hated, but sometimes beaten & buffeted, sometimes called into question in the law, and punished accordingly.

" *So much the Hebrew word signifieth, as the best learned obserue.*

8 *The words of the whisperer are as it were "stroakes, which euen go down into the inward part of the belly.*

Whisperers.

דבר נרגן כמתלהמים׃

Many mischiefes are wrought by the lips of the wicked, but none greater then by the speeches of whisperers, or secret mutterers and murmurers, for so much the word heer vsed doth signifie. The words of the *whisperer* are said to be like vnto *stroakes*, or (as some translate) vnto those that strike: for that they grieue and wound such as are bitten or smitten therwith. They are said *to go down into the inward parts of the belly*, for that they beeing like to lashes, which not only race the skin, but pierce the bowels, wound deeply, and grieue the verie heart. A like comparison was vsed before in this book, where it was said, *That some vtter words like the pricking of swords*. What great hurt and grief to body and soule, a whispering and backbyting tongue doth work, may appeare in the example of *Joseph*, who through the complaint of his Mistresse was cast into prison. And again, in the example of *Dauid*, who so greatly complayned of the slaunders of *Doeg*.

before 12.18.

Gen 39.20.

Psal. 52.2.

Carelesnes or negligence.

9 *He that is negligent in his busines, is euen brother to him that is a waster.*

Carelesnes and prodigalitie are the verie banes of the substance of a familie. He is said to be *negligent in his busines*, who endeoureth not or trauaileth not, to set forward his work or affaires. Such a one is called *a brother to him that is a waster*, for that both of them shall be brought to pouertie: albeit by diuers wayes, the one, by his prodigalitie, the other, by his wretchednes. For as the prodigall person consu-

consumeth his goods by lauishing them out: so the sluggard suffereth his possessions to decay not by looking to them, or labouring to maintain them: The one spendeth all, the other getteth litle or nothing, and thus as both are vnthriftie, so both fall into extream pouerty at the last: Yea (in which sense some take this sentence) oftentimes he that is slow to do his own busines, ioyneth himself to the companie of theeues and robbers, and is swift and quick inough in helping the destroyer.

10 *The name of the Lord is a strong tower, the righteous man runneth vnto it, and is exalted.* *The name of the Lord.*

We are exhorted herein, to repaire vnto the Lord in all our distresses and necessities. *The name of the Lord*, is the fauour of God towards the elect in Christ, ioyned together with his mightie power, and truth. It is resembled vnto *a strong tower*, for that like a castle, it protecteth and maketh secure, those that flie vnto it: for the which cause, *the iust man runneth vnto it*, as he that is pursued by his enemie is wont to flie to some strong tower: so the righteous person who is iustified by the blood of Iesus Christ, and sanctified by the holie Ghost, not placing any confidence in earthly things, nor in men, speedily repaireth in time of necessity and aduersity by faith and prayer, vnto the mercie and defence of the Almightie. Which whensoeuer he doth, he looseth not his labour: for, *he is exalted or lifted vp on high*, that is, so preserued from the rage of troubles, and kept out of the reach of all his aduersaries, as if he were taken vp into some high turret, or set on some place aloft, whither his enemies could not pierce or enter. *So did Dauid Asa, Iehosaphat, and Ezechia.*

11 *The substance of the rich man is as it were his defenced citie, and as an high wall in his* *Riches the rich mans towre.*

his imagination.

What is the ſtrength of the iuſt man, hath bin declared in the former ſentence. In this is ſhewed, what, the rich man counteth to be his tower and ſtrong defence. Indeed, the wealth of the rich man is a means oftentimes of preſeruing him from many euils, and of procuring of many good things vnto him. But ſome haue a very fond and falſe opinion of riches: for they think, that in them there is ſuccour and defence, againſt all chances and calamities, but they are deceiued: for nothing is weaker, nothing more ſubiect to loſſes or croſſes, then wealth. Wherfore, here it is verie rightly added, that riches are not a defenced citie or wall in themſelues, or in truth, but in the rich mans imagination. Whereas then it is ſaid, *The ſubſtance of the rich man is as it were his defenced citie*, The meaning hereof is, that it ſeemeth ſo indeed, but is not ſo in truth. And wheras it is added, that they be alſo as an high wall in his imagination, the ſentence is, that they are indeed but a wall of ſtraw, howſoeuer they appeare to be a ſtrong wall. Wherfore let not the rich man truſt in the vncertainty of riches, or put any confidence in chariots or horſes, or any thing beſides the name of the Lord, which only is a ſtrong tower, and a ſure defenced citie indeed.

See before 10.15.

12 *Before deſtruction the heart of a man is puffed vp, but lowlynes goeth before honour.*

Pride.

The time herein is noted, when deſtruction and aduancement are wont to befall men. *Before deſtruction the heart of man is puffed or lifted vp.* Immediatly after that the mind of a man is ſecure, rebellious, ſtout, or exceeding proud and haughtie, he that is ſo high minded, through Gods righteous iudgement, is ſodainly diſgraced, diſplaced, confounded, and vtterly ouerthrowen, or at the leaſt grieuouſly plagued. Of the truth hereof *Nebuchadnezer* may be an example,

example, to whom a voice from heauen ſounded, threatning his deſtruction, the ſelfe ſame hower wherin walking in his pallace, he arrogated to himſelf the praiſe of buylding and enlarging Babilon, & of all the glorie, wherin then he flouriſhed. On the contrarie ſide, *lowlynes goeth before honor*: for at what time a man is humbled by afflictions, & very humble and lowly in his own eyes, ſo that he thinketh himſelf the baſeſt of all other, and caſteth himſelf down before the Lord, the Lord is wont to raiſe him vp to comfort, or preferment, and to beſtow on him ſome great bleſſings and graces, as may appeare in the examples of all the faithfull. Dan. 4. 30. 31.

13 *For one to aunſwer a matter before he hath heard it, it is a folly, and a ſhame.* *A rash ſentence.*

Order is to be obſerued in all things, but eſpecially in iudging of caſes. For that Iudge, who hauing not heard both parties ſpeak, giueth his verdit, is vnrighteous, although he decree that which is right. Properly, he is ſaid *to aunſwer a matter before he hath heard it*, Who giueth his ſentence, or ſheweth his opinion, before he hath knowen the whole ſumme of his ſpeech that ſpeaketh to him, or of the cauſe which he is to determine. To him that thus doth *aunſwer a matter before he hath heard it, it is a folly, and a ſhame.* *A folly*, for that he ſpeaketh before the time, *and a ſhame*, for that all will blame him, and for that he can not but be aſhamed, when he findeth that he hath giuen a raſh or falſ ſentence, by reaſon of his haſtines.

14 *The ſpirit of a man beareth out his infirmitie, but a wounded ſpirit, who can beare?* *A vvounded ſpirit is an vntollerable burthen.*

The diſeaſes of the mind, are heauier burthens, then the ſickneſſes or ſores of the bodie. *The ſpirit of a man beareth out his infirmitie*, The mind of a man, if it be ſound and courageous, ſuſtayneth with patience the diſeaſes of the bodie, or any outward croſſe whatſoeuer. *But a vvounded or broaken ſpirit who can*

beare? What giant or ſtrong man, is able without faynting or ſhrincking, to endure the torment of a bitter afflicted ſoule? No outward comfort of this life can chear vp a woful ſpirit, no ſtrength or health of the bodie wherin this heauy heart is, can ſtand firme or ſure vnder the vntollerable weight of it.

The heart and the eare inſtruments of knowledge.

15 *The heart of the prudent poſſeſſeth knowledge, and the eare of the wiſe, ſeeketh after knowledge.*

The heart and the eares, are the inſtruments and means of getting and keeping knowledge. *The heart of the prudent poſſeſſeth knowledge*, The mind of the ſtudious perſon, by meditation and committing of things conſidered or read to memorie, keepeth and increaſeth vnderſtanding. *And the eare of the wiſe ſeeketh after knowledge.* He that regardeth his owne welfare, endeuoureth alſo by hearing other beſides himſelfe, to increaſe in learning. Wherfore, they are to be reprooued, who, as if that they could attain to wiſdom inough by their own priuate meditation or labour, refuſe to heare the voice of the miniſters of the word.

Gifts.

16 *The gift of a man enlargeth him, and bringeth him, before great perſonages.*

There is great force in preſents, both to free men out of trouble, and to bring them into fauour. *The gift of a man enlargeth him*, A preſent deliuereth a man out of aduerſitie, yea and out of cloſe priſons. Otherwiſe, without a gift, he may oftentimes ſtay long inough in trouble and diſtres, ere he ſhal come out of it. *And it bringeth him before great perſonages.* Moreouer, a preſent maketh a man gratious in the eyes of great ſtates, and leadeth him into their preſence. Otherwiſe, with all his learning he may ſtand long inough without dores, & neuer be ſuffred to enter into the pallaces of the great ones of this world.

17 *He*

17 *He that is first in his cause, seemeth iust, then commeth his neighbour, and maketh inquirie of him.* *One cause good, till another be heard.*

One cause is good till another be heard. *He that is first in his cause, seemeth iust,* He that speaketh first, maketh oftentimes in his pleading such a shew of truth and right, as that, although he hath indeed the worse part, yet he seemeth to haue the better. But *his neighbour commeth and maketh inquirie of him.* Afterward, the second partie pleadeth in the second place, and detecting the first, or confuting his speeches, sheweth him to be a bad person, or to maintain an euill cause.

18 *The lot causeth contentions to cease, and maketh a partition among the mightie.* *The vse of Lots.*

The vse of a lot is herein shewed, wherunto in some cases men are to flie, resting therin as in the oracle of God himself. *The lot causeth contentions to cease.* When there is great strife or doubt about choosing of officers, or about earthly possessions, or about secret offendors, the lot reuealeth the right and truth, & determineth what is to be done, wherunto, as to the voice or work of God, euery one that hath reason or religion easily yeelding, all wauering and variance by this meanes commeth to an end. Moreouer the lot, *maketh a partition among the mightie.* When the portions of the spoyle or of the inheritance are vnequall, some being greater, and some lesse then other, the lot distributeth the parts to be diuided in such sort, as that the wealthy & the strong aduersaries, who otherwise would neuer yeeld one to another, are content with that part which the lot giueth them, and with that end which it maketh whatsoeuer it is. Lots may be (after a certain sort) diuided into diuers kinds, according to the vses wherunto they are applied. First, there is a choosing lot, as it were, which is that, wherby any are elected

to an office. Secondly, there is a condemning lot, which is that, wherby, secret offendours are reuealed. Thirdly, there is a diuiding lot, which is that wherby inheritances or possessions are parted. These lots were vsed among the Iewes, and may be vsed also by Christians, all circumstances duely obserued, yet not ordinarily. Besides these, there is a fowerth, which may be called a diuining lot, as when any by casting of lots, inquireth of the successe of matters to come, which to do is highly to tempt God. Hereuntomay be added a fift, which is ordained for the helping or inriching of some bankrupt, or vain person, by the picking of money out of the purses of simple people, vnder hope of obtaining some great price, wherof there is no warrant in Scripture. To conclude, there is also a sixt, which is called by some diuines asporting lot, which as daily experiẽce testifieth, rather maketh contention arise, then causeth it to cease, both among the poore and the mightie.

16 Lev. 8.8. Act. 1.26. Ios. 7.14. Psal. 22.19.

19 *A brother offended, is harder to win then a strong citie, and their contentions, are as the bar of a castle.*

The war of brethren vnconcileable.

The war that is between naturall or spirituall brethren, is euen almost vnreconcileable. For it is said, *That a brother offended, is harder to vvin then a strong citie*. The meaning of this speech is, that a kinsman or friend, displeased by any offence, or estranging himself for an iniurie offred, resisteth all intreaties of peace, and means of reconciliation, more stoutly and stifly, then a defenced town, doth the assaults of the weapon, or the embassages which intreat for peace. *And their contentions are as the bar of a pallace.* Moreouer, the suits or strifes which they follow in Courts one against another, (for these the Hebrew word doth properly note out) cannot be broaken off or ended by any means, but are as hard to be brought to composition, or to be decided, as most

moſt mightie bars, wherby the gates of a tower or pallace are ſhut in or kept ſafe, are firme and hard to be broak or cut in ſunder: for as they loued moſt dearly before, ſo when once they become enemies, they hate one another moſt extreamly. But eſpecially, when brethren fall out, and ſtriue not about the poſſeſſions of this world, but the points of holie Religion, then their contentions are moſt bitter and fierce, and their ſtrifes moſt durable and endleſſe: For in theſe caſes the meekeſt are oftentimes hotteſt, the motion of the ſpirit ouercomming the diſpoſition of nature, and zeale to the truth, conſuming the loue of brother to brother. But as concerning all wrathfull contentions, whither for temporall or ſpirituall cauſes, it greatly concerneth thoſe that are at variance, to end them with all ſpeed, or at the leaſt to ſeek to be reconciled as much as in them lyeth. For our Sauiour teacheth in the Goſpell, that he who hath offred a wrong, or offended his brother, cannot perform any exerciſe of Religion, or part of Gods worſhip, ſo, as that it ſhall pleaſe the Lord, vnleſſe he go firſt and be reconciled to his brother. And moreouer, the ſame our heauenly Lord and Maſter teacheth vs, that, if the partie iuſtly offended by vs, ſhall before we be reconciled, complain of vs to the Iudge aboue, then we ſhal be deliuered by the Iudge to the iaylor, and by him put into priſon, euen into the priſon below, wherin Sathan with the damned ſpirits and ſoules are chayned, euen in the chaynes of darknes and wofull miſerie, locking them faſt and ſure vntill the day of vengeance, at which time they ſhall be caſt into the lake of Gehenna, which burneth with fire and brimſtone. We muſt then be reconciled, although we are loath, and we may be reconciled alſo, although it is an hard matter, that brethren offended ſhould renew their friendſhip: we may I ſay, for with God, this work is not vnpoſſible. The brotherly loue of the godly (as an auncient

Mat. 5. 23. &c.

Naz. orat. de Pen. 2.

father well reſembleth it) is like a graffe or cience of a tree. A graffe of a tree, after that it hath bin pulled away from the bough by force, returneth to his former nature, and happily groweth again: euen ſo when brotherly loue hath departed for a time, or bin pluckt away as it were by violence from the faithfull, yet it returneth to the former mild nature which it had at the beginning, and as it were waxeth green and fruitfull again. Wherfore, ſeeing it is ſo dangerous a matter not to be reconciled, and that ſoone after variance, and ſeeing it is a thing poſſible that friends who fall out, may renew loue one to another, if we haue bin diuided one againſt another, or a long time together liued in ſtrife, let vs not alway make war, or die in hatred, but be rather like the plants that are eaſily bent back to their places, or the graffes that returning to their natures, happily grow after that they haue bin parted from the bough, then like to ſtonie walls which cannot be pierced, or bars of yron, that will not be broaken.

20 *With the fruit of a mans mouth, ſhall his belly be ſatisfied, with the increaſe of his lips, ſhall he be filled.*

21 *Death and life are in the power of the tongue, as euery one delighteth to vſe it, he ſhall eat the fruit therof.*

Before 1544.

Before in this book, a good tongue hath bin called a tree of life: as on the contrarie ſide, an euill tongue, hath bin ſhewed to haue bin a deadly miſchief. The ſame compariſon is vſed, and the ſame doctrine is taught, in theſe two verſes. As there is fruit of a tree, ſo there is *fruit of the mouth*, which is that ioy or ſorrow, peace or trouble, proſperitie or miſerie, which a man receiueth according to the deſert of his ſpeeches. The *belly or ſoule is ſatisfied* or abundantly repleniſhed with good things or euill,

Death and life in the tongue.

accor-

according to the words of his mouth. Againe, as ther is an increase of the ground or earth, according to the seed that hath bin sowen therin, be it bad or good: so there is an harueſt, either of blessings or calamities, according to those aunsweres, reports, or speeches, which the tongue hath vttered. Herewith euery one is plentifully filled, both in his soule and bodie and name, according as he hath rightly vsed or abused his lips. The hurt or benefit of the tongue is not small, but exceeding great: For *death and life are in the power of the tongue*. A man, by vsing his tongue aright, in talking, exhorting, witnessing, and counsayling, may saue, and by abusing it in any of these waies or any other, may destroy. *As euery one delighteth to vse it, he shall eat the fruit therof*. He that abuseth the tongue to destroy, shall tast of death for a iust recompence, and he that vseth it to preserue in life, shall continue in life and happinesse. Yea by the words (as our Sauiour teacheth) thou shalt be iustified, and by thy words, thou shalt be condemned. It is worthy the obseruing, that *Salomon* doth varie his words, and speaketh sometimes of the mouth, sometimes of the lips, sometimes of the tongue, to shew that all the instruments or meanes of speech, shall haue as it were their proper and iust reward. The Apostle *Iames* vseth other comparisons, wherin he expresseth the nature and effects of the tongue, as of a bridle, a rudder, a fire, a world, a bag of poison, and a fountain: All which similitudes it were good to compare, and to consider together with this here set down. *Iames* 3.ca.

22 *He that findeth a wife, findeth a good thing, and obtayneth fauour of the Lord.* *A wife is a blessing.*

The spirit of God in this sentence commendeth wedlock, as a necessarie, comfortable, and holie estate, teaching, that he which marrieth, sinneth not, nor hurteth himself, but getteth to himself a great

benefit. It was not good at the verie time of the creation, for man to be alone. Much leſſe then is it good now, and much more is it needfull, eſpecially for the moſt, to take vnto themſelues a fit yoke-fellow. Two are better then one, as the wiſe man teacheth in the book of the Preacher, and woe is to him that is alone. Which words, howſoeuer he ſpeaketh to commend the ſociable life between friend and friend, neighbour and neighbour, yet do they alſo ſhow and proue the comfort and excellency of mariage, which is the neereſt and ſweeteſt fellowſhip in the world. *He that findeth a vvife, obtayneth fauour of the Lord.* Inaſmuch as God not onely ordayned Matrimonie from the beginning, but ioyneth the maried together, mouing and drawing the wiues heart to like of the husband. Many men ſeek after wiues, and can find none to like or accept them. This therefore is a mercie of God, euen to find a wife. And although ſome wiues by reaſon of their corruption, are croſſes to their husbands, yet, as they are wiues, they are good, and the Lords bleſſings. Neuertheles, men are not therfore to be careleſſe in their choiſe, or to take euery one, whom they may haue: for if a wife be a bleſſing, a good wife is a great good bleſſing. And if he obtaineth fauour of God that findeth a wife, much more he, that findeth a vertuous wife. And if a wife is not found but by Gods fauour, ſhe is to be ſought for and ſued for vnto the Lord. And (to conclude,) if ſuch a wife flow out of the fountain of Gods fauour, as was *Euah* at the beginning, who was called *Iſſha*, which word here is vſed, then ſuch a wife as may be an helper rather then an hinderer, is onely to be ſought for and choſen, as a daughter of the heauenly king, and not a limne of Sathan. Yet, notwithſtanding that a wife is ſo good a bleſſing, for ſome perſons, in ſometimes, it is better to remain vnmaried, then to marrie.

Eccleſiaſtes 4.9.

23 *The poore man ſpeaketh ſupplications, but the rich man aunſwereth roughly.*

The poore man vſeth ſupplications.

The courſe of mens behauiour both in proſperity and aduerſity, is touched in this verſe. *The poore man ſpeaketh ſupplications*, He that is a beggar, a bondman, a priſoner, or any way afflicted, is wont to behaue himſelf verie lowly and ſlauiſhly toward him that is wealthy or mighty, eſpecially when he hath any ſuit vnto him. *But the rich man aunſwereth roughlie.* On the contrarie ſide, he that hath abundance of goods, or is in authorite, albeit the poore man ſpeaketh neuer ſo ſubmiſly, yet aunſwereth him curriſhly and ſtoutly, and euen rateth and reuyleth him as a dog. Commonly thus it is, but yet not alwayes: for, ſome of the loweſt ſort, ſpeak moſt diſdainfully, and again, ſome great perſonages, behaue themſelues moſt curteouſly. This ſentence then is thus to be vnderſtood, that vſually poore people are lowly in their behauiour, and the rich ſcornfull & haughtie.

24 *A man that hath many friends, is to ſhow himſelfe * friendly, but ſome one louer there is, who is * nearer then a brother.*

** or to maintain friendſhip.*

** or cleaueth, to vvit, in harty good-vvill aboue a brother.*

We are exhorted in this inſtruction to chearish amitie and maintain friendſhip, as much as in vs lyeth. *A man that hath many friends, is to ſhow himſelfe friendly.* He that hath great acquaintance, is to hold in with euery one of his well-wiſhers, to which end he is not onely to take heed, leaſt by ſtrangenes or offering of diſcourteſie he looſe the lyking of any, but to endeuour by all ſignes or pledges of goodwil, to knit the hearts of all, faſter and faſter vnto him. *But ſome one louer there is, that is nearer then a brother.* Now moreouer, among many frierids, there is ſome one eſpeciall and extraordinarie louing mate, whoſe heart aboue all other, yea aboue a naturall brother, is glued vnto his neighbour in ſuch ſort, as that he is ready to do any thing for his good, yea to die for him,

דבר מגאת.

Friends and louers.

him, which no common friend or kinſman lightly will do. A brother loueth naturally, but ſcant any brother is to be found, that will die for his brother. Wherfore aboue the reſt, ſuch a one is to be loued, and to be preferred before all pretious iewels. Neuertheles, loue is alſo to be ſhewed to euery friend, and euery louing neighbour: for the loadſtone of loue, is loue. Commonly, he that loueth not, is not loued. Hence it is, that the heathen giue this precept, Loue that thou maiſt be loued.

THE XIX. CHAPTER.

Pouertie. 1 *Better is the poore man, that walketh in his vprightnes, then he that is of froward lips, and is a foole.*

ALbeit pouertie is a burthen, and is counted a great croſſe, yet it doth not hinder a man from behauing himſelfe virtuouſly. Wherfore, *the poore that walketh in his vprightnes*, that needie perſon who feareth God, and dealeth iuſtly with men, is in a good and happie eſtate. Yea he is *better then he that abuſeth his lips, and is a foole*, He is more acceptable to the Lord and more bleſſed, then ſuch a one, as abuſeth his tongue to euill ſpeaking, and whoſe heart is full of vanity or wickednes. Not, that he which lyeth or ſlaundereth, or abuſeth his tongue pleaſeth God, or hath in him any goodnes at all. But by this phraſe is ment, that the one is good, the other naught, the one bleſſed, the other wretched. Wherfore, ſuch as are in want or affliction, are not to think that God hath forſaken them, or that they are more miſerable then other, who are in proſperitie or vnchaſtned, although they walk in the wayes of wickednes. No no, the iuſt God loueth the righteous, be they neuer ſo poore, and curſeth and abhorreth all thoſe that ſpeak lyes, or are workers of iniquitie, be they neuer

neuer so rich.

2 *Both the soule without knowledge is not good, and he that hastneth with his feet, offendeth.*

Ignorance is an euill thing.

Ignorance of the mind, is affirmed in the former part of this sentence, to be an hurtfull and euill thing. *The soule without knowledge is not good,* The mind, if it be void of vnderstanding, and without the knowledge of the Scriptures and Christ Iesus, is corrupt, vncomfortable, and vnhappie. The errors, the terrors, the lusts and conceits of the soule, that is not lightned by the word of God, are many and horrible. As our Sauiour teacheth in the Gospell, if thine eye be dark, how great is that darknes? Wherfore, the mind is to be furnished with the knowledge and skill of arts and sciences, and especially of the mysteries of the word of God. In the second part of the sentence, rashnes or hastynes is condemned: For it is said, that he also *that hastneth with his feet, offendeth*: that is to say, that such a one as sodainly or rashly goeth about, or executeth matters of waight or importance without deliberation or aduisement, runneth into many errors and inconueniences. Wherfore, that was good counsell which was giuen to a Captain by a renowned Emperour among the Gentils, *Make slow hast.* We haue in our English tongue a true and wise prouerb, agreeing with this diuine sentence of *Salomon*, which is, *hast maketh vvast.* Let vs then when we go about any work, look to our feet, and stay them from such rash swiftnes, as may do much hurt, and work repentance.

3 *The foolishnes of a man ouerthroweth his way, and his heart fretteth against the Lord.*

Murmuring against God.

Murmuring against God is condemned in this sentence. *The foolishnes of a man ouerthroweth his way,* The corrupt behauiour of a sinner, draweth vpon him sundrie crosses and losses, yea and sometimes death

death and destruction: for sinne rayseth vp Gods iudgements, and causeth men to haue ill successe. When people either commit Idolatrie, or practise vnrighteousnes, or despise the word, or abuse the Lords Sacraments, then followeth and falleth vpon them some sicknes or trouble, one way or another. Now when the scourge of God lyeth sore vpon the transgressours, then, *his heart fretteth against the Lord*. When the offendour feeleth himselfe to be plagued, he accuseth God as the author of his euil and aduersitie, or murmureth against him for dealing so sharply with him. O (saith he) (not openly but to himself,) what fortune and luck is this, yea, what a God is this, that spareth other, and dealeth so rigorously with me? Thus he is wroth euen against the Almightie, who neither did him any wrong, nor can be hurt by him, nor will cease executing of his iust iudgments of foolish men.

Riches. 4 *Riches gather many friends, but the poore man is separated from his neighbour.*

The disposition of men is herein noted, who through couetousnes commonly follow the friendship of the rich, neglecting and forsaking the poore: Wherfore, the Poets often complain, and *Salomon* hath in part spoken before, albeit there is some difference between that parable which hath bin alreadie set down concerning this matter and this, which wherin it lyeth, he that compareth both, may easily perceiue. *Riches gather many friends*, Treasures increased, increase the number and heap of such as pretend goodwill, and draw daily new friends. The persons of men do not this, nor their graces, but their riches. As flies come to the hony, and wo'ues to the carcases: so flattering friends to the pray. They are friends which loue not the rich man, but follow and loue his riches. These riches draw suiters to wealthy gentlewomen, and make marriages, and procure

Before 14.20.

procure fauour. *But the poore man is ſeparated from his neighbour*, Euery one forſaketh him, and breaketh off friendſhip with him, who is needie or afflicted: As the rats leaue the barne, ſo worldlings forſake him, that is decayed or falleth into pouertie. Thus they ſhould not do, but thus they do and will do.

5 *A falſe witneſſe ſhall not be vnpuniſhed, and a forger of lyes, ſhall not eſcape.* *A falſe witnes.*

The Lord giueth this charge in his Law ſaying, *Thou ſhalt not bring vp a falſe report, Thou ſhalt not put forth thine hand with the wicked, by playing the wrongfull witneſſe.* This ſtatute was grounded on great equitie and reaſon: for the falſe witneſſe doth much hurt, and ſinneth againſt God, whoſe truth he peruerteth, and againſt the Iudge, whoſe iudgement he troubleth, and againſt him that is accuſed, whom he cauſeth to be otherwiſe dealt with, then he deſerueth. To ſhew how carefull euery one ought to be of obſeruing the precept of the Lord, which hath bin ſpecified, and how great a ſinne the tranſgreſſion therof is, the holy Ghoſt herein ſetteth down a ſeuere threatning, both againſt the falſe witneſſe bearer, who in the ſeat of iudgement telleth an vntruth, and the lyar, who there or any where, vttreth a falſhood. *A falſe witneſſe ſhall not be vnpuniſhed*, He that teſtifieth an vntruth before a Iudge, ſhall be ſeuerely reuenged and puniſhed, either in his perſon or goods, either with a temporall penaltie, or with eternall puniſhment. Moreouer, *A forger or ſpeaker of lyes, ſhall not eſcape.* He which in priuate places telleth any vntruthes, wherby his neighbour is hurt or deceiued, ſhall not alwayes be free from Gods plagues or iudgements, howſoeuer for a time he lyueth in proſperitie: For God will deſtroy all that ſpeak lyes. Exod. 23. 1.

6 *Many ſue vnto the face of the noble perſon, and euery one is a companion to him that giueth* *Suing to great perſonages.*

giueth gifts.

In the former part of this sentence is declared, that the disposition and custome of most men is, in humble maner and reuerent sort, to seek for the fauour of great and bountifull personages, and to put vp supplications vnto them. For it is said therein, that *Many sue vnto the face of the noble person.* How true this is, the deeds of all sorts of people declare, who are wont to send presents to such as are in any countenance or authoritie, and to kneel and crouch vnto them. Again, *Eucry one is a companion to him that giueth gifts.* All almost without exception, resort vnto that person, and ioin themselues in fellowship with him, that is liberall, or maketh them good chear. Thus as one among the heathen truely and iustly complayneth, many are friends for the pot and the cup, but verie few in a matter of labour or virtue.

The poore forsaken, or the breaking off of friendship.

7 *All the brethren of the poore man hate him, how much more will his friends depart from him, who followeth words that are not* [*performed.*]

It is manifest, that the bond of brotherhood or kinred is greater and nearer then the knot of common friendship or acquaintance. Again it is euident, that pouertie is a lesse cause or reason why a brother should be hated, then lying or vain prating, why a companion should be forsaken. Wherfore, in this parable the wise king reasoneth forcibly, and concludeth firmly, that seeing brethren will hate a brother for his pouertie, friends will much more forsake a friend for his counterfaiting, and for his false speeches. *All the brethren of the poore man hate him*, all his neerest kinsmen that is in aduersitie, despise him in their harts: *How much more vvill his friends depart from him, vvho followeth words that are not performed*, how much more then will such as are

no

no kinſmen, but companions onely, eſtrange themſelues from him, who onely ſpeaketh fairly or glozingly, but doth not thoſe things wherof he maketh ſhew in his words, or which belong to the dutie of a friend.

8 *He that poſſeſſeth his heart, loueth his own ſoule, and he that keepeth vnderſtanding, ſhall obtain that which is good.* *Keeping of vnderſtanding.*

Euery one hath an heart, but euery one poſſeſſeth not his heart. *He poſſeſſeth his heart*, that furniſhing it with knowledge of the truth, holdeth his heart firme and faſt therin, not ſuffering his courage to faile, nor looſing that good poſſeſſion, which he hath gotten. Such a one, *loueth his own ſoule.* For herein, in ſo doing, he prouideth well for his own welfare and life, inaſmuch as out of the heart proceed the iſſues of life, and if that be ſafe and ſound, all is well. Again, *He that keepeth vnderſtanding, ſhall obtain that vvhich is good.* He that not onely heareth good inſtruction, but laying it vp faithfully in his remembrance, obſerueth the ſame in the courſe of his life, and retayneth it vntill death, ſhall find many bleſſings, both of this life, and of the life to come.

9 *A falſe witneſſe ſhall not be vnpuniſhed, and he that forgeth lyes ſhall periſh.* *A falſe vvitneſſe.*

This verſe is a repetition and a brief expoſition of the fift verſe of this chapter. In that it was ſaid, that the lyer ſhall not eſcape, in this it is affirmed, that *he ſhall periſh.* By comparing of which words together we may gather and conclude, that he that forgeth or vttereth lyes, ſhall ſurely and ſorely be plagued.

10 *Pleaſure is not comely for a foole, much leſſe for a ſeruant to beare rule ouer Princes.* *Seruants rule.*

An argument is herein brought, to condemne the rule of a ſeruant ouer nobles or freemen. *Pleaſure*

ſure is not comely for a foole. Abundance of wealth, dainty fare, and paſtime or recreation, is not meet for a vain and wicked perſon: For firſt of all, he rather deſerueth correction then recreation. Secondly, he abuſeth all his delites and poſſeſſions to his own hurt, being drunken with his vanities. Laſt of all, he is ſo puffed vp and corrupted by proſperitie, that he oppreſſeth his neighbours, neigheth after their wiues, and doth great hurt vnto himſelf and other. If pleaſure is not comely for a foole, *much leſſe for a ſeruant to beare rule ouer Princes*. For if a light vanitie beſeem not a vain perſon, then authoritie, which caryeth with it a weight of glorie, leſſe beſeemeth a vyld perſon, who is of a ſeruile diſpoſition and condition, eſpecially that rule, which is exerciſed ouer noble perſonages. This is that great euill which *Salomon* els where ſaith he ſaw vnder the ſunne, when he telleth, that he beheld fooliſhnes placed in high and loftie ſeats, and worthy men ſitting below, and that he beheld alſo ſeruants ſitting on horſeback, and Princes walking on foote, as ſeruants vpon the ground. Yea, this is one of the chiefeſt of thoſe heauie burthens, which Agur affirmeth to cauſe the earth to ſinck and tremble. This is a more vncomly and hurtfull thing, then for a foole to inioy his pleaſure: for pleaſure is therfore vnſeemly for a foole, becauſe he cannot rule himſelf, but honour muſt needs be more vnſeemly for a ſeruant, ſeeing he neither can rule himſelfe, neither can the honorable brook to be in ſubiection to the vyle, the wiſe to the ſimple, the virtuous to the wicked.

Eccleſiaſtes 10.3.

Prou 30.22.

Wrath ouercome by vnderſtanding.

11 *The vnderſtanding of a man, maketh him ſlow to wrath, and his glorie is, to paſſe by an offence.*

Such is the frailtie of man, that he cannot but be prouoked vnto anger now and then. *But the vnder-*

ſtanding

standing of a man maketh him slow to wrath, the heauenly wisedome of God which is in the minde of a regenerate person, causeth him not rashly to be angrie, nor to proceed therein: but to bridle it and to pacifie himselfe. For he that is indued with vnderstanding, considereth that hee himselfe hath sinned more against God, then his neighbour hath done against him, and that wrath is a vyle and sinnefull affection, which therefore is not to be yeelded vnto, and that hee may at an other time debate the matter with his neighbour more fitly. *Now as the vnderstanding of a man maketh him slow to wrath, so it is his glorie to passe by an offence:* Euen to forgiue the great wrong and iniurie, which with a certayne contempt is done vnto him, or to wincke at it, and let it goe vnreuenged. For herein he shall imitate the Lord, who passeth by, and pardoneth our iniquities. Moreouer, he shall get the commendation of men, who will say, that he is a verie meeke and patient creature. Last of all, when in time and place, he letteth passe reuenge, or will not seeme to heare the raylings of his aduersarie, hee sheweth wisedome, and by this forbearing may afterward winne his enemies heart, and drawe a commendation out of his mouth.

12 *The indignation of a King, is as the roaring of a young Lyon, but his fauour is as the dew vpon the grasse.*

This parable sheweth what care subiects should haue, not to prouoke or offende their prince or gouernour. As the eye of the Lyon is fearefull, so his roaring is most terrible and deadly. As the Prophet Amos speaketh, *The Lyon roareth, who can but feare.* As *Ambrose*, an auncient holy father witnesseth, naturally there is such terror in the voyce of the Lyon, that manie lyuing creatures, which by swiftnes

The wrath of Princes.

night escape his force and violence, through the sound of his roaring, fall downe astonished and by it, as it were by a mightie blowe, are strucke to the grounde. *When as then the indignation of a king is said to be as the roaring of a yong Lyon*, the meaning is, that it is most terrible and deadly. Thus much the wise king afterwarde teacheth in this booke, when hee sayth, *The terror of a king is as the roaring of a Lyon, hee that prouoketh him, sinneth against his owne soule.* On the contrarie side, *his fauour is as the dew vpon the grasse.* The dew is a moysture which is made in the nights, when the skie is cleere. As soone as it falleth downe, it is resolued into a shower, which maketh the ground fruitfull. By it the feeldes are refreshed, and the tender grasse drawen out of the earth, and preserued in the time of heat, from withering, and from the scorching of the sunne. In like manner, the fauour of the Prince, maketh the subiectes rich, rayseth them vp to honour, reioyceth their hearts, and protecteth them from euill.

Ambr. Hexa. lib. 6 cap. 3.

See. c. 20. 2.

See. ca. 25. 16

13 *A foolish sonne is a breaking to his Father, and the contentions of a wife, are like a continuall dropping.*

They that are maried, as the Apostle teacheth, shall haue afflictions in the flesh. Two of these afflictions or euils which oftentimes befall the gouernours of families, are set downe in this sentence, the one, by a foolish sonne, the other, by a brawling wife. *A foolish sonne is a breaking to his father.* An vngodly child by his wickednes doth break & grieue the heart of his Father in such sort, as that hee can hardly recouer it, yea and is sometimes vtterly vndone by this meanes, *And the contentions of a wife, are like a continuall dropping.* For as drops & showers of rayne, doe hurt buildings and annoye those persons, which are therein all night or all day, so brawling

A brawling wife.

ling women by their ſcolding, greatly and continually moleſt their families and husbands. Seeing the caſe ſtandeth thus, parents ſhould bee very carefull to trayne vp their children in the feare of the Lord, and ſuch as goe about mariage, ſhould be verie circumſpect in chooſing to themſelues, ſuch as may liue louingly with them.

14 *Houſe and ſubſtance are the inheritance of Fathers, but a prudent wife is from the Lord.*

This prouerb warneth the vnmaryed, to ſeeke vnto the lord by prayer for a happy match, as a gift which is not common to all, nor deſcendeth as it were from father to child as doth an inheritance, but which is proper to a few, euen to thoſe, whome the Lord doth fauour after a ſpeciall ſort. *Houſe and riches are the inheritance of Fathers,* A dwelling place and goods of this life, are thoſe things which children by right of inherytance and ſucceſſion, do ordinarily and commonly and mediatly receiue from Fathers, Grandfathers, and great Grandfathers: for auncestors hauing gotten theſe things by labor & kept them by care do in good will leaue and giue them to their poſteritie from hand to hand, albeit the Lord alſo doth moue them ſo to do. *But a prudent wife is from the Lord.* A vertuous wife is not an inheritance, but a free and ſpeciall gift, not a gift of parentes, but an immediate gifte of the Father of lightes, not a gift of induſtrie but of deſtinie, that I may ſo ſpeake. For God giueth wiſdom to the woman, and mooueth hir heart to like the ſuiter to whō he ſhould ioyne her, & directeth the ſuiter to make a good choyce. All good things come from GOD originally, but not ſo immediatly or ſingularly as mariage. *A vertuous wife.*

15 *Slothfulneſſe cauſeth heauie ſleepe to*

fall, and the idle person shall suffer hunger.

Sloth. Sloth bringeth sleepe and sleepe pouertie. The two effects of sluggishnes which here are set down, are euill, and greatly to bee shunned. *Heauie sleepe* depriueth a man of the vse of his reason, hindreth him from labour, and maketh him loose his time, and to bee like a deade man. *Hunger*, which is the second euill, pincheth the bellie, mooueth to steale, and worketh in the end death it selfe. Nothing is herein said, but that which dayly experience sheweth to bee most true and manifest. The reason why *Slothfulnesse causeth heauy sleep*, is for that the head is oppressed with abundance of humors, & the whole bodie disposed to rest, when the members thereof doe not labour, nor the minde, wherein it is, take any thought or care.

16 *Hee that keepeth the commandement, keepeth his owne soule, but hee that regardeth not his wayes, shall bee punished with death.*

Keeping and breaking of the commandement. This sentence declareth the fruite of the commaundement obserued or transgressed, least any shoulde thinke it were a small matter to keepe it or breake it. *Hee that keepeth the commaundement, keepeth his owne soule*, that person which obserueth Gods lawe and the kings lawe, preserueth the life both of his soule and body and shalbe blessed. *But he that regardeth not his wayes, shall bee punished with death*: Such a one as careth not howe hee liueth, or breaketh Gods commaundements or the statutes of the land wherein hee liueth, shall be recompenced with temporall or eternall death, which is the reward of sinne, yea and shall be made a publike spectacle of shame and vengeance.

17 *Hee that giueth franckely to the poore, lendeth*

lendeth to the Lord, and he will repay him his recompence. Almes or liberalitie.

Wee are exhorted in this diuine and excellent parable, vnto the bestowing of almes. *He that giueth*, that person which bestoweth any thing freely without looking for any rewarde, and onely respecting the want of him that is needie. *Hee* (I say) *that giueth franckly*, with a mercifull, pitifull, and bountifull affection of the heart, which maketh the worke acceptable. *Hee that giueth franckely to the poore*, the needie, the sicke, the helplesse creature, *lendeth*, parteth with his goods not for euer but for a time, as lenders doe. *Hee lendeth to the Lord*, not to a mortall man, but to the immortall God, *and hee will repay him his recompence*, the Lord will not onely pay for the poore man, but requite him that gaue almes with vsurie returning great giftes for small. Giue then thine house, and receiue heauen, giue transitorie goods, and receiue a durable substance, giue a cup of cold water, and receyue Gods kingdome. According to the words of the holie Ghost, which here are set downe, our Sauiour in the Gospel saith, *Math. 25. 40* that which you haue done to one of these little ones, you haue doone to me. He that bestoweth his goods on the poore, is so far off from loosing hereby, that on the contrary side by this meanes, hee gayneth greatly. If our rich friend should say vnto vs, lay out so much money for me I will repay it, we would willingly & readily do it. Seeing then our best friend, yea our king, the king of kings, biddeth vs giue to the poore, promising that hee will see vs aunswered for that wee giue, shall we not bestow almes at his motion, and for his sake?

18 *Correct thy sonne whilst there is hope, but lift not vp thy soule to kill him,* Moderate correction.

19 *Beeing in great wrath, remit the punishment, but if thou let him escape, yet* * *applie chastisement agayne.*

or ad

גדל תאה נשוא ענש כי אם תציל ועוד תוסף

Parents are exhorted in these sentences, to chasten their children in moderation. *Correct thy sonne vvhilst there is hope*, chasten thy childe by words and stripes, whilst being yong and tender, hee is not yet growen stubborne or past hope of amendement. There is hope in youth because tender thinges may easilie be bended hither and thither, and euils at the beginning, may without great difficultie bee cured and remedied. *But lift not vp thy soule to kill him*: Yet in any case, exceede not measure in thy correction nor set thy minde in thy furious moode, to slay him, with too much beating, or else to wishe him in his graue. *Being in great vvrath remit the punishment*, when thou art in thy mood or burnest with fiery anger and displeasure, let passe for that time the correcting of thy child, least thou passest measure therin, or mayest chaunce to giue him some deadlie blow, *But if thou shalt let him escape, yet applie chastisment agayne.* Neuertheless, if for that time or for that fault thou let him goe free, yet let him not alwayes goe vncorrected, but when thou art more calme, according as he offereth occasiō, correct him agayne.

20 *Hearken to counsell, and receyue instruction, that thou mayst be wise at the last.*

Hearkening to counsell.

Wee haue in this verse an exhortation, and a reason thereof. The exhortation perswadeth to two dueties, the one to hearken *to counsell*, the other to receyue correction or instruction. *To hearken to counsell*, is to lende an eare to wise admonitions or precepts. *To receyue correction or instruction*, is willingly or patiently to beare reproofes or chastisements. The reason of the exhortation is, that *thou*

mayst

mayst be wise at the last: that in the end thou mayst attayne to grace & euerlasting glorie, for the present time, afflictiõs & admonitiõs seeme bitter, but afterward they work the peaceable fruit of righteousnes.

21 *Many deuices are in the heart of man, but the counsell of the Lord shall stand.*

The Lords counsell.

The difference betweene the Lords counsels and mens, is herein declared: mens counsels are changeable, for, *many deuises are in the hearte of a man.* The intentes of mens mindes and the cogitations thereof, are infinite changeable contrary to each other and so vayne, as that oftentimes they neuer come to effect. *But the counsell of the Lord shall stand.* As concerning the decree of God, it is one and the same, it cannot be hindered by any humaine deuises, but shall in due season be accomplished. As the prophet Dauid teacheth, *The Lord maketh frustrate the counsell of the gentils. He maketh voyd the thoughts of the people, but the counsell of the Lord shall remaine for euer, and the thoughts of his heart, from generation to generation.*

Psal. 33. 10. 11.

* *So this vvord is also taken.* 10. 6.

22 *The desire of a man is his reliefe, but a poore man is better then a lyer.*

The thing desired by a man, is called here his desire by a figure vsuall in this booke. That which is earnestly wished and craued by a man in his necessitie, is reliefe, or receyuing of almes. Hence it is that many commend (as is afterward sayd) the man of theyr bounty or relief, to wit, who hath bin bountifull to them or releued them. *But a poore man is better then a lyar*, yet he that is in necessitie or craueth almes, is more acceptable to the Lord and more worthy to be estemed by men, then a false dealing rich man, yea or any man that vseth deceit: for the poore man sinneth not in begging, but the lier sinneth in lying, the bare man is indeed punished with his desire, but the lier shall be punished in hellfyre.

תאות אדם חסדו איש חסדו

23 *The feare of the Lord bringeth life, & hee that is indued therewith, shall remayne satisfied, and shall not bee visited with euill.*

The feare of the Lord.

Three good things which make a man happie are herein attributed to the feare of the Lord. The first is life, without which other good things cannot bee. The second is plentie, which how great a good thing it is, may appeare in that want is so great a miserie. The third is protection or freedome frō euils, for he that feareth God shal not be visited with euil. To liue and yet to be in aduersitie, is to die. To liue in plentie, and yet to want hartes ease or health is a miserie. Not to bee visited then with euill, is a great mercie. But least wee mistake this promise, we must knowe, that the godly are not alwayes free from affliction, but from hurtfull affliction, nor preserued from aduersities, but from those aduersities, that are punishments of sinne or signes of gods heauy wrath.

Sloth.

24 *The slothful man hideth his hand in his bosome, and will not put it to his mouth again.*

Wonderfull is the slothfulnesse of some persons. *The slothfull man hideth his hand in his bosome.* The sluggard doth not worke with his hande, but holding it backe from labour, giueth himselfe to ease. *And hee will not put it to his mouth agayne.* To auoyde the cold, and for loue of ease, hee holdeth his hand still in a warme place, and though there is but a little way from the bosome to the mouth, yet he wil not bring it thither, no not to feede himselfe: Some are so sluggish, that they will not set their handes to most easie and needfull workes, as for example to wash their faces or to combe their heades. Afterward in this booke it is sayde, that it grieueth the sluggard to put his hand to his mouth agayn, so that though he do this somtime, yet he doth it with grief.

26.15.

25 *If thou smite a scorner, hee that is simple*

ple will be made warie, and if thou reprooue a prudent man, he will vnderſtand knowledge. Smiting of ſcorners.

By two meanes are they which offende of ſimplicitie or infirmitie, amended (to wit) by the puniſhments of the wicked, and ſpeeches of the godly. *If thou ſmite a ſcorner, hee that is ſimple vvill bee made vvarie.* If thou ſcourge or put to death an obſtinate offendor, thy correction peraduenture will do him no good, but yet it will doe good to him that erreth of ſimplicitie, whome it will make more warie of his wordes and actions, then hee was before. The ſimpleſt perſon gathereth out of anothers trouble or danger, that he is to beware of that, which cauſed him to be afflicted. Agayne, *if thou reprooue a prudent man, he vvill vnderſtand knovvledge.* Moreouer if thou rebuke a wel diſpoſed perſon, who hath bene ouertaken in ſome ſinne, both hee and the ſimple one that ſtandeth by, will thereby receyue profite. A like ſentence to this is afterwarde ſet downe in this book, but there is yet ſome difference between this and that: for there it is ſayde, that, *vvhen the ſcorner is puniſhed, hee that is ſimple vvaxeth vviſe, and vvhen a vviſe man is inſtructed, he vvill receyue knowledge.* But here *Salomon* ſpeaketh of ſmiting, there more generally of puniſhing or of fining which may be done without ſtriking, here of warineſſe, there of wiſedome, here of reproofe, there of inſtruction. 21.11.

26 *Hee that ſpoyleth his father, or chaſeth away his mother, is a ſonne of confuſion and ſhame.* A lewd ſon.

The lewde behauiour of an vngracious childe, is not onely herein deſcribed, but with a certayne deteſtation reprooued. Firſt, the wicked childe *ſpoyleth his Father*, that is robbeth euen him that begat him of his goods, eyther by taking them away, or by

by diminiſhing them through ryot & exceſſe. Againe *hee chaſeth away his Mother*. That is he cauſeth her that bare him, to flie from his preſence, or out of the houſe where ſhe is, eyther by rayling vpon her, or by turning her out of dores, when once he commeth to his inheritance. He that doth thus, *is a ſon of confuſion and ſhame*, one that by his euill life and abhominable ſpeeches, ſhameth and reproacheth his parentes, and ſhall himſelfe in the ende come to deſtruction and confuſion.

לשגות.

27 *Leaue off my ſonne to heare the inſtruction, which cauſeth to erre from the wordes of knowledge.*

Hearing of ill counſell.

It is not poſſible for a man to bee a fit hearer of the doctrine of trueth ſo long as hee willingly lendeth an eare to the counſell or perſwaſions of the vngodlie. Diuerſe are hindered from comming into the trueth, not ſo much by a hatred thereof in themſelues, as by too much loue or zeale which they beare to falſe teachers, by whome they are kept in ignorance and infected with many fonde opinions. Hence it is, that the Prophet *Dauid* pronounceth him bleſſed, who neither hath walked in the councell of the wicked, nor ſtoode in the way of ſinners, nor ſeate in the ſeate of the ſcornefull, but delighteth in the law of the Lord, & in his law doth exerciſe himſelfe both night and day. Hence it is alſo, that *Salomon* here, ſpeaking as it were to ſome one of his children, whom he obſerued too long to follow after falſe teachers and euill wayes, ſayth vnto him, *Leaue off my ſonne to heare the inſtruction which cauſeth to erre from the words of knowledge*. As if hee had ſayd, let it be ſufficient that thou haſt ſpent the former times in embracing of hereſies, & following after vanities, henceforward ſeing thou art in great danger of erring, if thou lendeſt thine eares to falſe

Pſal. 1.11

pro-

prophets, renounce them and despise their erronious doctrines, that so thou maist become a fruitfull hearer of holy instructions.

28 *A wicked witnes mocketh at iudgement, and the mouth of the vngodly, swalloweth vp iniquitie,*

Notorious vvicked men.

29 *But iudgements are prepared for these scorners, and stripes for the backes of fooles.*

In these holie Prouerbs, the spirite of God thundereth against notorious witnesses, and vngodlie euil men. *A vvicked vvitnesse mocketh at iudgement:* A false dissembling witnesse maketh no account of trueth or equitie nor careth for gods lawe, *And the mouth of the vngodlie swallovveth vp iniquitie,* Moreouer, the tongues of wicked men vtter lies without feare or shame, and their mouthes are ful of cursing and euill speaking, making no bones at the most abhominable speeches that possibly may bee vttered. These witnesses of beliall and sonnes of the diuell, are like to the Pharisees, who swallowed vp camels, that is great and mightie iniquities. *But iudgements are prepared for these scorners.* Neuertheless sentences of condemnation & decrees of vengeance, are set downe and registred concerning the punishing & plaguing of these deriders, *and stripes for the backe of fooles,* Moreouer scourges and weapons of destruction, are made readie for the bodies of the vngodlie, which shall not lightly bee chastened, but greeuously and extreemely tormented. Thus they that willingly and wittingly breake the Lords commandements, and euen sell themselues as it were to worke wickednesse, shall bee iudged by the Lorde, and by him heauelie plagued and reuenged, either in this life, or in the life to come, or in both.

THE

THE XX. CHAPTER.

1 *wine is a mocker, and ſtrong drinke is ra-*
VVine is a mocker. *ging, whoſoeuer erreth therein is not wiſe.*

THis holy Prouerb warneth euerie one, to take heede that he abuſe not wine or ſtrong drinke, delighting too much therein. Three euils procede from the abuſe thereof. The firſt is, that it is a mocker, or cauſeth men to mocke, to bee vayne, talkatiue, ſecure, wanton and full of iollitie. Hereunto
Epheſ.5.18. (as it ſeemeth) the Apoſtle Paul alluding, exhorteth the Epheſians not to bee filled with wine wherein ſayth hee is exceſſe or rather intemperancie, meaning that they who exceſſiuely drinke wine, are by this meanes inclined and inflamed to luſt and ſuch like vices. The ſecond effecte of drinke that is to headie, is, that it is *raging*: that is to ſay, it cauſeth contention, brawling, fighting and murther. For ſtrong drinke ſtirreth vp the paſſion of anger, and maketh men ſo bold, that they feare nothing. The laſt euill is fooliſhneſſe, for it is ſayde, *vvhoſoeuer erreth or is delighted therein, is not vviſe.* The reaſon hereof is, for that it weakeneth the memorie, confoundeth the iudgement, and dulleth the wit, according to our common Prouerb wherein we ſay, that when the wine is in, the witte is out. The Pro-
Hoſ.4.11. phet *Hoſea* ſpeaketh to this effect of drunkenneſſe, when hee ſayth, *fornication, vvine and ſvveet ſtrong drinke* take away the heart.

The terror of Princes a terror. 2 *The feare of the king is as the roaring of a young Lyon, he that prouoketh him, ſinneth againſt his owne ſoule.*

The former part of this ſentence hath fully bene
Before 19.12 16.14. expounded before. The meaning of the latter part is manifeſt. *He that prouoketh him*, hee that ſtirreth the king to wrath by diſobedience or any manner of

of way, ſinneth againſt his owne ſoule, not onely defileth his ſoule with a grieuous tranſgreſſion, but endangereth his life, by incurring vengeance, and laying it open to the ſentence of death.

3 *It is an honour to a man to ceaſe from ſtrife, but euery foole will bee medling.* *Peace to be enſued.*

This ſentence teacheth two poyntes, the one that peace and concorde is to bee enſued, the other that ſtriffe is to bee ſhunned. *It is an honour to a man to ceaſe from ſtriffe*, It is not onely a benefite to ende a controuerſie which is commonly a chargeable thing, but a glorie, for it is a ſigne of wiſedome of courage, and of a quiet minde, as on the contrariſide, contention is a token of a vilde, and effeminate diſpoſition. The Scripture commendeth *Abraham* for his care that he had of concorde, and propoundeth him as a patterne for vs to follow. *But euery foole vvill be medling.* Such as are vnwiſe, on the contrariſide, loue contentions and ſuites of lawe, and either beginne or maintaine great quarrels, whereby they ſhewe themſelues to bee ſtarke fooles, in as much as by this meanes, they not onely procure vnto themſelues great troubles, but incurre great infamie and reproach being counted and called by all that know them or heare of their dealings, brablers and quarrelers. *Gen.13.8.*

4 *The ſlouthfull man will not plough, becauſe of winter, wherefore hee ſhall begge in ſummer, and haue nothing.* *Tender ſlouth or in harueſt.*

Tender and fearefull ſluggiſhnes is herein condemned. It is to be obſerued, that it is not ſimply ſayde that *the ſlouthfull man vvill not plovv*, but that he will not plow, *becauſe of vvinter.* Indeed the winter is colde, but yet it is the ſeaſon fit for plowing. But becauſe the weather is harde, the ſluggard will not

not worke. This is a pretence, it is no iuſt cauſe to hinder any from labour. Manie young men to the end that they may ſpend their time in idlenes, pretende the cold or the heat: ſo dothe people of theſe times, who by the ſharpeneſſe or heat of the weather, are eaſily kept from Church. To conclude, ſo do theſe miniſters, who becauſe the times are hard and perilous, neglect the doing of many neceſſarie dueties, which they are bound to performe. Seeing the *ſlouthfull man will not plough becauſe of winter, therefore hee ſhall begge in harueſt, and haue nothing*: When other reape, he ſhall ſtarue, for men will not nor ought to giue to thoſe that will not worke. Were it not then better to endure ſome colde at the beginning, then extreeme famine in the end?

2. Theſſ. 3.

Fiſhing out of Secretes.

5 *The counſell in the heart of man, is like deepe waters, but a man of vnderſtanding will draw it out.*

This ſentence may either ſo bee vnderſtoode, as if thereby were meant that a prudent man abounding with counſell, doth drawe it, out as occaſion ſerueth, or ſo, as if thereby were taught, that one that is wittie and wiſe, can pierce into ſecrete purpoſes and counſels, which interpretation beſt agreeth to the Hebrew wordes. *The counſell in the hart of man is like deepe waters*, The ſecrete intent of the minde and purpoſe of the heart, is by ſome oftentimes ſo cunningly hidden and cloſely concealed in the ſecrete corners and bottome of the ſoule, that euery one cannot eaſily perceyue or ſounde the ſame. *But a man of vnderſtanding will drawe it out*, Neuertheleſſe, he that is indued with diſcretion, or hath a politike heade, ſoundeth and fiſheth out the ſecrete purpoſe of him that is ſo cloſe, either by propounding of queſtions, or by obſeruing of geſtures,

ſtures, or by ſome ſuch like meanes. As therefore deepe waters can hardly be ſounded or drawne out, ſo counſell that is ſecrete can hardly be perceyued. But yet as with a long line and with much labour, euen deepe waters may bee ſounded and drawne dry, ſo by a ſharpe wit, and many meanes vſed, hidden thoughts may be diſcerned and vnderſtood.

6 *Manie commend the man that is beneficiall vnto them, but who can find a faithfull man?* *Many bountifull, few faithfull.* איש חסדו

The ſcripture often ioyneth theſe two vertues together, mercie or bountie and trueth. In this ſentence is ſhewed, that there are more that are liberal, then that are ſincere and faithfull. *Manie commend the man that is beneficiall vnto them.* Indeede ſome there are who the more they owe to a man, the more they hate him. But as concerning the greateſt number, they are wont to magnifie thoſe, that beſtowe almes on them or doe them any good turne. *But vvho can finde a faithfull man?* Among thoſe things that are rare, is a truſtie and conſtant friend, who loueth in trueth, and will ſticke by his neighbour in aduerſitie. Yea ſuch a man as hath a playne and ſounde heart and will keepe touch in word and deede, is ſcant to be found on the face of the earth. You ſhall not lightly heare many or any commend a man for his faythfulneſſe. In all ages the number of faythfull men hath beene ſmall, but nowe it is leſſe then euer, and it will bee leſſe and leſſe to the ende of the world: for ſayth our Sauiour in the goſpell, when the ſonne of man doth come to iudgement, do you thinke that he ſhall finde faith on the earth? *Luck. 18. 8.*

7 *The iuſt man that walketh in his vprightneſſe is bleſſed, and bleſſed ſhall his children be after him?* *The iuſt and their ſeed bleſſed.*

The

Exod.20.6. The Lord, as it is in *Exodus*, sheweth mercie to thousands of those that loue him, and keep his cõmandements. The same doctrine is taught in this diuine sentence. *The iust man that walketh in his vprightnes, is blessed.* The righteous person who without dissembling or changeablenesse practiseth the will and commandements of the Lorde, is happie in this world and shall in the worlde to come, bee eternally blessed, *and blessed shal his children be after him.* Moreouer his posteritie shall for his sake fare the better. Indeed some iust men either haue no children, or leaue behinde them such as be vngracious and vnhappie. But when the Lord doth good to any of the seed of the faithfull, he performeth that promise which here & elsewhere is made in the Scripture. Such are not the merites of godly parentes, as that their vertues deserue that God shoulde shew fauour to their offspring, but such is the mercy of God to the root and branches, that because the Fathers are loued, their children and seed are also embraced and blessed, as may further appeare by the places of Scripture which are quoted in the Margent.

A king is himselfe to exercise iudgment.

8 *A king that sitteth on the throne of iudgment, chaseth away all euill with his eyes.*

The great vse of Magistrates and the duetie of Princes, is herein declared. A most wise king affirmeth that *a King who sitteth on the throne of iudgement chaseth away all euill with his eyes.* The duetie of the Prince is not to leaue & commit all things to vnder officers and himselfe to doe nothing, or onely to gouerne by other men. No, the king must himselfe sit, not at feasts or vain assemblies, but *on the throne of iudgement.* He must exercise iudgement and doe lawe himselfe, sitting personally on the tribunall seate, and faithfully executing his office. By this meanes *he chaseth away all euill with his eyes.* Thus by

by his preſence and examining of matters, he findeth out and puniſheth all ſortes of offenders and miſdemeaners. And as hee puniſheth and findeth out the euill ſubiectes, ſo they will flie his preſence and realme, or amende their manners. It is the dutie of princes to correct or put to death euen all the wicked without exceptiõ or acception of perſons, that the godly may liue the more quietly and ſecurely.

Se afterward the 26. ver.

9 *Who can ſay I haue cleanſed mine hart, I am pure from my ſins?*

None perfectly pure.

Wee haue all neede of the grace of God to ſanctifie and ſaue vs, as is declared in this excellent inſtruction. For, when the queſtion is demaunded, *Who can ſay I haue cleanſed my heart, I am pure from my ſinne?* the meaning is, that no mortall man can truely affirme this of himſelfe. Indeed the Prophet *Dauid* ſayth in a certayne Pſalme, *Surely I doe purifie mine heart in vayne, & vvaſh mine hands in cleanneſſe*, that is, in innocencie. But hee meaneth not that hee did this by his owne naturall power, but by Gods ſpirite, and not that hee did attayne to a perfect, but onely to an vnperfect pureneſſe. It may be ſayde of the elect, and they may ſay of themſelues, that they are pure in heart and cleane, after two ſortes, and by two meanes. Firſt by fayth in Chriſt, & ſecondly by the renewing of the ſpirit. But ſeeing the reliques of naturall corruption, will remayne in euerie mans ſoule vntill his dying day, doe what he can, and ſeeing alſo there will bee corruption in the fleſhe and in all the parts of the bodie more or leſſe, none can poſſiblie ſay, *I haue cleanſed mine heart and am pure from my ſinne*, or if any ſay it, he ſhall be a lyer. For the remnants of ſinne remayne like ſpots or ſtaynes in the ſpirite and fleſh, euen of thoſe that are purged by the bloude of Chriſt and

Pſal.73.13.

washed by the holy Ghost. Neuertheleſſe, when the faythfull ſhall be glorifyed, then they ſhall be without ſpot and wrinckle. In the meane ſeaſon, *Bleſſed are the pure in hearte, for theirs is the kingdome of heauen.*

Mat.5.8.

10 *Diuers weights and diuers meaſures, are euen both an abhomination to the Lord.*

Diuers vveightes.

Concerning that in iuſtice which is practiſed by falſe weights and ballances, much before hath bene ſpoken. Onely here it ſhal be ſufficient to obſerue, that certaine trades men, vſe to haue ſome weights leſſer, ſome greater, and ſo likewiſe ſome meaſures leſſer and ſome greater. With the greater weight and meaſure they buy, with the leſſer they ſell, or with the iuſt weight and meaſure they ſell to the wiſer, with the vniuſt to the ſimpler, whom they may eaſily deceyue. Both theſe, to wit diuers weightes and diuerſe meaſures, are ſuch an abhominable iniquitie, as the Lorde will ſurely and ſharpely reuenge.

11 *Euen a childe will make knowen by his conuerſation, whether hee be pure, and whether his worke be right.*

Or actions. A childe knowen by his doings.

Neither yong nor old, can ſo lie hidde, but that they will by one meanes or other, at one time or other, bewray what manner of perſons they are, and what manner of deedes they doe. If any may be vnknowen or not made manifeſt in both theſe reſpectes, ſurely, the little children are they, who are not tryed by ſuch dealings or in ſo many matters, as men are, and who may ſeeme to doe they know not what. Yet, as here is taught, euen *a Childe will make himſelfe knowen by his conuerſation or manifolde actions.* That is to ſay, he will bewray by his behauiour, by his geſtures, by his ſpeeches, and by his practiſes, *whither he be pure*, in what ſtate hee ſtandeth

ſtandeth before God, or whither he be regenerate and inwardly renewed by Gods ſpirit. *And vvhether his vvorkes be right.* Whether alſo the thing he doth, be iuſt, equall and agreeable to the word of GOD or no. Manie workes ſeeme right, which yet are croked when they bee doone to an euill end, or proceede from the polluted fountayne of an euill heart. Hence it is that theſe two wordes pure and right, are ioyned together both here & in the next chapter, where it is ſayde, that as concerning the pure man, his worke is ſtreight or right. This to be the naturall ſenſe of this ſentence, I gather & finde after much conſideration and ſearching, both by comparing the place before mentioned with this, and by examining the Hebrew text it ſelfe. Nowe truely ſo it is, that (as here is taught) euen little children make knowen their diſpoſition, by the courſe of their dealings. For euen as young plants declare by their budding and growing, whether the roote be ſounde and what fruite they beare, ſo little ones ſhew by their actions and conuerſation, what their hearts are, and what their workes be likewiſe. As we ſay in our cõmon ſpeech, that which prickes betimes, will be a thorne, ſo thoſe young imps, that play lewde prancks are lewde perſons, and will be, except they bee changed by Gods grace. On the cõtrary ſide, thoſe little children, that euen in their tender age are delighted with the reading of Gods worde, and abſtayne from euill companie, and cõplaine of thoſe that commit wickedneſſe, and will not defile themſelues with the corruptions of the worlde, teſtifye and manifeſt by theſe ſignes, that they feare God and are vertuouſly diſpoſed. Such good children were *Ioſeph*, *Samuel*, *Daniel*, and *Timothie*, who euen in their yong age made it knowen, that they were pure, and their worke right.

Afterward 21.4.

God hath made the eare and eie.

12 *The Lord hath made both theſe, euen*

the eare which heareth, and the eye which seeth.

Exod 4.11. The Lorde in *Exodus* sayth vnto *Moses*, who gaue vnto man his mouth? and who can make the dumb or the deafe, or him that can see or heare, or the blind? Is it not I sayth the Lord? To the same effect speaketh *Salomon* in this sentence. For, when hee saith, *The Lorde hath made both these, euen the eare which heareth, and the eye which seeth*, his meaning is, that the Lord hath formed all the partes of mens bodies, and namely these two, the eare and the eye, and that hee enableth and quickeneth both these, to doe their office. Nowe if the Lorde made the eare, shall hee not heare, and if hee made the eye, shall he not see? Yes all things are manifest and naked before him, with whome we haue to doe?

Psal. 94.9.

13 *Loue not sleepe, least thou come vnto*

Loue of sleep. *pouertie, open thine eyes, and thou shalt be satisfyed with bread.*

Wee are called herein vnto watchfulnesse and diligence in our callings. Nowe it is to bee noted, that here sleepe is not forbidden but the loue of sleepe. To sleepe is needfull, to loue sleepe, proceedeth from corruption of nature, and this affection of delighting in sleepe, causeth sleepe to bee longer then is meete, and therfore it bringeth manie vnto pouertie. Nowe, whereas in the seconde part of this sentence, opening of the eyes is opposed vnto sleepe, hereby watchfulnesse is meant, inasmuch as men watch with open eies, as they sleepe with their eyes shut. Vnto watching and so consequently earely rising and the late sitting vp about the dispatching of the affaires of this life, and following of these callings whereunto wee are appointed, plentie of all necessaries is promised.

14 *It*

14 *It is naught, it is naught, ſaith the buier, but when he is gone apart, he boaſteth.*

Lying in buiing.

The manners of men are herein laide open, who ſeeke to buy cheape, and to ſell deare. *It is naught, it is naught, ſaith the buyer.* Albeit the ware cheapened, is well worth the money demaunded by the ſeller, yet the couetous buyer, to the end hee may get it verie cheap, whilſt he is in buying it, diſprayſeth it to the vtmoſt, and ſaith, that it is not worth halfe ſo much as it is priſed at, yea that it is indeede ſtarke naught. *But vvhen hee is gone apart he boaſteth.* But when hee hath bought the thing, and is come home, then hee will ſay to his friende, had I not a good peniworth? It is euen worth twiſe as much as I payd for it. Agayn, on the otherſide, the ſeller ſayth it is good it is good, when he knoweth it to be ſtarke naught. Thus both buyer and ſeller calleth that good which is euill, and that euill which is good, & ſpeaketh againſt his owne conſcience, ſo that ſinne cleaueth vnto them both, and a woe hangeth ouer them for their lying and diſſembling.

15 *Then is golde, and a multitude of precious ſtones, but the lippes of knowledge, are a moſt pretious treaſure.*

Plaine dealing a iewel

Worldly treaſures are herein compared, with words of trueth and vnderſtanding. *There is gold & a multitude of pretious ſtones*, there are in the world, metals and ſtones of great price and value: *But the lips of knowledge, are a moſt pretious treaſure.* The words of trueth and wiſedome, are a moſt excellent iewell. For as they bee moſt acceptable to God, ſo they bee moſt profitable to men. Wherefore let not anie for the wages of iniquitie, pollute his conſcience or ſpeake an vntrouth, but let euerie one without feare of daunger vtter the trueth, and labour after the gift of ſpeaking wiſely and graciouſ-

ly, ſo that hee may miniſter edification to the hearers.

Suretiship. 16 *Take his garment, that is ſuretie for a ſtraung man, and a pledge of him, that is ſuretie for a ſtrange woman.*

The Lord ſayth to his people in *Exodus*, *If thou ſhalt receyue to pawne the garment of thy neighbour, reſtore it vnto him before the ſunne goeth downe. For that onely is his couering, that is his garment to couer his skinne, wherein ſhould he lie? Otherwiſe it will come to paſſe, that when he ſhall crie vnto mee, I will heare him, becauſe I am merciful.* This ſtatute was giuen concerning the poore needie perſon, who made knowen his neceſſitie and was driuen by borrowing to relieue himſelfe. Albeit then by the vertue of this lawe, ſuch fauour is to bee ſhewed to him that maketh knowen his neceſſitie, as that when he borroweth any thing, his garment is not to be kept from him, nor that pawne which hee cannot well ſpare, yet it doth not followe, that it is therefore vnlawful to take his garment or pledge, who is ſuretie for ſtrangers. For he diſſembleth and taketh on him the perſon of a rich man, and hee maketh not his neceſſitie knowen, but boaſteth ſo of his wealth and habilitie, as if hee had not onely wherewith to mayntayne himſelfe, but to ſatisfie other mens debtes. Wherefore notwithſtanding the former lawe, euerie one is willed in this ſentence, without ſcruple of conſcience and for his owne ſafetie, to *take his garment who is ſuretie for a ſtrange man, & a pledge of him, who is ſuretie for a ſtrange woman*, That is, not to truſt ſuch raſhe perſons without a pawen, and to keepe it, if they forfayte the ſame. Truely it is a very fond part for a poore man to vndertake to diſcharge another mans debt, which he is not able to pay. Hee deſerueth well to ſmart for ſuch follie. He that will not be wiſe for himſelfe, will

Exod.22.26.

See.22.26.

not

not be wise for other.

17 *The bread of deceite is sweete to a man, but afterward his mouth shall bee filled with grauell.* *Or sharpe stones. Goods ill gotten.*

Sweete meate, (as wee are wont to say will haue sower sauce. *The bread of deceit is sweete to a man.* Goods il gotten, are in the beginning verie delightsome to the craftie person. For that which is gotten either with small labour, or by cunning deuise, seemeth verie pleasant. *But afterward his mouth shall be filled vvith grauell.* In the ende, the craftie person shall meete with manie troubles. For either his conscience will vpbraide him and checke him, or vengeance will plague him for his deceite. The feares, sorrowes, and cares which hee shall haue, shall bee as it were so manie sharpe stones, to set his teeth on edge and to vexe him. Wherefore in steede of meat he shall feed on grauel, and in steed of wheate on peeble stones. Small pleasure is taken in the ende in goods ill gotten, or liuinges vnlawfully come by.

18 *Establish thy thoughts by counsell, and by prudent aduise make warre.* *Counsell.*

This sentence teacheth that those things which wee goe about to doe, are not rashly to bee attempted, but to bee doone with meditation, or counsell, which is to bee required of the learned. *Establishe thy thoughts by counsell.* In all matters of doubt whatsoeuer, seeke for and follow the direction & counsell of faithfull and wise men. For so our thoughtes which are otherwise weake, are strenthened and brought vnto effect. *And by prudent aduise make war.* But especially in matters of great weight, of which sort war is, wherein more is done by pollicie then strength, and wherein the life of manie a man is hazarded, vse thine owne deuise and take the aduise of other, who haue skill and experience. Many eyes

ſee more then one. Wherefore conſult with manie. So doing, thy affaires ſhall haue the better ſucceſſe, and thou ſhalt preuent many dangers and eſcape ſundrie euils.

Talebearers and flatterers are to be shunned.

19 *With him, that going about as a talebearer, diſcloſeth a ſecrete, and with him, that flattereth with his lippes, ioyne not thy ſelfe.*

Albeit it is a good thing to take counſell, yet it is not ſafe, as here is ſhowed, for a man to communicate his affaites to all ſortes of perſons. If a ſecret bee not kept, counſell is made fruſtrate. Wherefore ioyne not thy ſelfe with him *that going about as a talebearer or backebiter, diſcloſeth a ſecrete*. For this were to truſt a traytor, and to acquaint an enemie with ſecretes. Agayne, *with him that flattereth with his lippes, ioyne not thy ſelfe*. Keepe not companie with thoſe, nor take counſell of them who will but fawne vpon thee or gloze with thee, ſaying as thou ſayeſt, or doing all things to pleaſe thee, not regarding their owne duetie or thy good. The word here vſed ſignifyeth not onely flatterers, but ſuch as are giuen to blabbing, vnto whome it is alſo a dangerous thing to communicate any ſecretes. In ſumme, we are all here warned to take heede of fayned friends, and ſuch pratling goſſips, as are in all places.

20 *Hee that curſeth his Father or his mother, ſhall haue his candle put out in extreeme darkeneſſe.*

Exod.21.17.

The Lord enacteth in his law, that hee that curſeth his father or his mother ſhall die the death. This ſentence is a repetition and expoſition or amplification of that ſtatute. That childe is ſayde to curſe his Father or mother, who wiſheth ſome euil vnto them, or reuyleth them. Whereas it is ſayde, that his candle ſhall bee put out, hereby is meant, that

that his life and prosperitie, shall be taken away. This shall be done in *obscure darkenes*, in asmuch as all his glory shall not onely be taken away, but turned into extreeme misery in a day of wrath and vengeance. *See beneath 30.11.*

21 *An heritage is hastely gotten at the beginning, but the end thereof, shall not bee blessed.* *An hastie heritage.*

Too much hast, maketh wast, as in all matters, so in comming to promotions and possessions. *An heritance is hastely gotten at the beginning.* An office in Church or common wealth, and a liuing or good bargain, is by craft or some sinister meanes, quickly at the first attained. *But the end thereof, shall not be blessed.* The issue of it shall be vnhappy: for goods ill gotten shall be consumed, and they that by vnlawfull meanes without Gods calling enter into places of gouernment, shall find therein ill successe, and many crosses.

22 *Say not, I will recompence euill, but waite on the Lord, and he will saue thee.* *Reuenge forbidden.*

The Lorde saith in his lawe, reuenge not, nor keepe *hatred against those that are of thy people, but loue thy neighbour as thy selfe.* This precept is heere repeated and enlarged. *Say not I will recompence euill.* Be so farre of from reuenging thy selfe indeed as not so much as in wordes to threaten, or in thought to thinke of vengeance. For God hateth the blouddy heart and bloudy mouth, as well as the bloudy hand. It is lawful to runne to the magistrate for iustice, but priuate persons may not wreake their owne anger, vpon those with whom they are offended. As reuenge is forbidden so patience is commaunded: *But wait on the Lord.* The iudges of this world, cannot reuenge all wrongs, neither will *Leuit.19.18.*

will oftentimes doe right. Wherefore verie wisely *Salomon* biddeth those that are wronged, to repaire to the Lord and not to the magistrate, though hee also permitteth so to doe. *To vvait on the Lord*, is to commend the cause we haue in hand vnto him, and to stay his leasure till he deliuer vs. A promisse is made vnto all those that patiently expect the Lords helpe and deliuerance, that he will saue them. It is to be obserued, that it is not said, *Waite on the Lord, and he vvill reuenge thee, but he vvill saue thee.* By this kind of speech, the holy Ghost would warne euery one that is iniuried, not to thinke of the reuenge or hurt of his aduersary, but of his owne defence and saluation. Thus if he do, he shal both be preserued himselfe, and see his aduersary reuenged, albeit not according to his wrathfull desire, yet in such sort, as shall seeme good to the diuine iustice and equitie.

Diuers vveightes.

23 *Diuers weights are abhomination to the Lord, and false ballances are not good.*

Before. 11. 1.

This sentence hauing beene largely handled before in this booke, it were needlesse heere to repeate, that which already hath beene written thereof.

God ordereth our vvaies.

24 *A mans steppes are of the Lorde, and what doth a man vnderstand of his way?*

In God we liue, we moue, and haue our beeing. *A mans steps are of the Lord:* The goinges out and commings in of a man, yea all his mouing and stirring, is not of his owne strength, but of the power of the almighty. *And vvhat doth a man vnderstand of his vvay?* As there is weaknes in the body without the Lord, so without him, there is nothing but ignorance in the minde. For when any goeth a iourney, what doth he knowe which way he shall goe or returne, or howe his matters will fall out?

God

God can leade him another way then hee purposed to take, or can take him away in the middest of the path, whereinto he is entred. Wherefore let not the strong man glorie in his strength, nor the wise man in his wisedome, but let euery one reioice in the Lord, without whom we can do nothing, no not in the matters of this life, much lesse in those things that are spirituall.

25 *It is a destruction to a man to deuoure that which is holy, and after vowes [made] to call backe.*

Sacriledge & not paying of vowes great sinnes.

Sacriledge and prophanenes are heerin condemned: It is a daungerous thing to dally or to be vnreuerent in Gods matters. By the law of God, sacrifices, tythes, and oblations, were thinges holy and consecrated to God. *Then, that which is holy, was deuoured*, among the Iewes, when anie of these things or such like, were taken away by force or craft. Wherefore the sonnes of *Hely*, who pulled to themselues the sacrifices of the people of *Israell*, euen before they were offered, did deuoure or swallow vp that which was holy. In these daies, *a holy thing is deuoured*, when the Lord, or the Church or the poore, are defrauded of that which hath bene giuen to holy vses. To pull from the Church after this sort, is a destruction to a man. It is not onely a sinne but such a wickednes, as will drawe vpon a man some grieuous plague and iudgement, whereby he shall vtterly be ouerthrowne. Againe, *it is a destruction, after vowes made to call backe*. That is, eyther to wish a vowe vnmade, or to withholde the thing which in heart hath bene vowed or in speech promised to Gods worship or seruice. This God forbiddeth in his lawe where he saith. *If thou hast vowed a vow vnto the Lord thy God, differ not to pay it, for the Lord thy God would require it of thee, and*

1. *Sam.* 2. 13. 14.

and it would be a sinne in thee. But if thou abstaynest
Deutr.23.21 *from vowing, it shall not be a sinne.* Wherefore let vs duely performe those vowes which we make to the Lord, least we cause our selues so to sinne by rash vowes, that the Lorde shall vowe vs vnto destruction.

Severitie against the wicked.

26 *A wise King scattereth the wicked, and turneth the wheele ouer them.*

A prudent gouernour is heerein resembled vnto a skilfull husbandman, or thresher of corne. The husbandman first winnoweth or fanneth the corne, to the end the chaffe may be seuered from the pure graine. *Euen so a wise king scattereth the wicked*, he breaketh the conuenticles of heretickes, theeues, adulterers, and such like euill doers, yea he driueth them through his seueritie out of the countrie. And *he turneth the wheele ouer them.* Againe, as the husbandman thresheth the harde corne with a carte wheele, so the prudent ruler inflicteth sharpe punishmentes vpon the vngodly. That it was the custome of husbandmen among the Iewes to thresh the hard corne with a cart wheele, may be gathered out of that place of the prophesie of *Esay*, where resembling the Lordes chastening of his children, to that course which the thresher taketh in dealing with his corne, he saith. *For fitches are not threshed with*
Esa.28.27. 28. *an iron instrument, neither shall a cart wheele be turned about vpon the cunimin, but the fitches are beaten out with a staffe, and cunimin with a rodde.* By which comparison the prophet declareth, that the weake seruantes of God, are not chastened by the Lorde with so greate afflictions, as are the stronger.

27 *Mans soule is as it were the candle of the Lord [whereby] he searcheth all the bowels of the belly.*

The

The excellent gift of reaſon beſtowed on mankinde is heerein commended. *Mans ſoule is as it were the candle of the Lord.* The minde of man is not brutiſh as is the heart of beaſtes, but ſo illightened with vnderſtanding, as that it may fitly be called, the lampe of the eternall. *(Wherby) he ſearcheth all the bowels of the belly.* A man by this ſpirit of his indued with reaſon, ſeeketh out and pearceth into the nature of all thinges which are moſt obſcure, neither onely knoweth his owne eſtate, but fiſheth out the ſecretes of others, with whom he hath to do.

28 *Bountie and trueth preſerue the king, and by bounty he vpholdeth his throne.*

Vertue is that, whereby the crowne is eſpecially maintained. *Bountie*, that vertue which conſiſteth not onely in pardoning of offences, but in giuing of almes or giftes freely to thoſe who ſtand in need, *and trueth*, and that vertue alſo, which giueth euery one his due, as namely honour to the good, and puniſhment to the wicked, *preſerue the king*, are the bucklers or bulwarkes whereby the royall perſon of the Prince is defended from cuils. *And by bountie he vpholdeth his throne.* Neuertheles, howſoeuer both theſe vertues are indeede ſo neceſſarie, as that if eyther both of them or but one of them be wanting, the Prince cannot poſſibly remayne long in ſafetie: yet bountie is the chiefe pillar of the ſtate or kingdome. For when as ſtraungers are nouriſhed, the poore relieued, the fatherleſſe defended, ſchooles erected, the Preachers of the word maintained, to conclude all the works of mercy practiſed, this is that which winneth the hearts of the ſubiectes, in whoſe good will the ſtrength of a land doth eſpecially conſiſt, as on the contrarie ſide, nothing ſo ſoone ouerthroweth the throne of a Prince, as the ill will or hatred of the people vnder

vnder him.

29 *The glorie of younge men is their ſtrength, the honour of the aged is the gray heade.*

This ſentence inſinuateth, that both the young and the olde, haue their ſeuerall ornaments wherin they may reioyce, and for the which alſo they are to be reuerenced. *The glorie of young men is their ſtrength.* Albeit they that are of tender or green yeares, want oftentimes wiſedome or experience, which commonly are to be founde in the auncient, yet haue they courage of mind and ſtrength of bodie, whereby they are enabled to follow their callings, to fight for their countryes, to doe actes of great fame and renowne. No man then is to deſpiſe the younger for their greene yeares, but rather euen in this reſpect to eſteeme them the more. Now on the other ſide, *the honour of the aged is the gray head,* Albeit alſo they who are ſtricken in years, are weake in body or wante the vſe of their ſenſes, yet the ſiluer crowne of hoary haires, which the finger of God hath ſet vpon their head, doth make them venerable in all places where they come, ſo that they carie an authoritie or maieſty with them, as it were. Hence it is that in the lawe, the Lorde giueth this commaundement eſpecially to the younger ſort, directing his precept to euery one of them in particular as it were, *Riſe vp before the hoary head and honour the perſon of the aged man.* Were this commaundement of the Lord ſo practiſed in theſe times as it ought to be, there would not be ſo great ſaucineſſe or malapartneſſe in youth, as vſually appeareth euery where.

Leuit.19.

30 *Blewneſſe & woundes ſerue to *purge the wicked man, and ſtrokes that pearſe into the bowels of the belly.*

* *or are a purging for.*

This

This instruction teacheth vs, how needfull a thing it is for the vngodly, to be scourged and punished for their offences. *Blewnesse & vvoundes serue to purge the vvicked man.* Euen as beating (which blewnesse followeth) and launcing (which leaueth a wound behinde) is fit and profitable for diseased and naughtie iades: so sharpe punishmentes and cutting corrections in the flesh and in the skinne, are meete for euill doers, and for those, who otherwise will not be reformed. *And strokes that pearse into the bowels of the belly.* Yea moreouer, as goades or spurres are requisite and necessary for stubburne and stifnecked beastes, who will not stirre vnlesse they be touched and prickt to the quicke: so most grieuous and inward plagues and troubles, pearsing the bones and entering to the heart, are needfull for obstinate and hainous offendors. True it is, albeit an vnrepentant wicked man bee neuer so much corrected or sharpely delt with, yet his corruption will not quite be tamed or wholly purged out. But yet neuertheless, punishment for the time somewhat restraineth the most vngodly wretch in the worlde. Now, as for those penitent sinners, who haue done amisse through ignorance or infirmitie, the scourges or punishmentes which they sustaine for their wicked offences, not only scoure out of the many vices to which before they were giuen, but worke in them many good vertues. So then, not onely afflictions for righteousnesse sake, but corrections for sinne, are profitable for Gods children, in as much as they are by these purged from much drosse, like as by the other, they are declared to haue in them much fine siluer as it were.

CHAP-

THE XXI. CHAPTER.

1 *The kinges heart is in the hande of the Lorde as the riuers of water, he turneth it, whithersoeuer he listeth.*

The kings heart is in Gods hand.

THE rule of Princes is ouer their subiectes, but the rule of the Lord, is ouer Princes. Not only the hand but the heart of the king, is directed and moued by the diuine prouidence. *The riuers of vvater*, are caried sometimes one way, sometimes, another. Euen so, the Princes minde is inclined by the Lord, sometimes to one affection sometimes to another, and that, without resistance. If Princes heartes be in Gods handes, then priuate mens much more. If Kinges stand so affected as God inclineth them, subiectes haue neede to pray that God would gouerne them by his holy spirit. Finally, if all rulers hearts be in the Lordes disposition, all rulers haue neede to call vpon the Lorde for themselues, that he would assist and aide them in their high callings, with his grace from aboue.

2 *A man seemeth streight to himselfe in all his waies, but the Lorde pondereth their heartes.*

Selfeliking.

See a fuller declaration of this matter before, 16.2.

Gods iudgement is more pearcing and more perfect then mans. *A man seemeth streight to himselfe in all his vvaies.* Some man dealeth so vprightly, as that his conscience doth not condemne him but rather iustifie him, in all that he hath done. Yet he is not therefore iustified, for GOD *pondereth the heartes*, that is, examineth the soules and spirites, and findeth them corrupt or faultie in diuers poyntes.

3 To

3 *To do iuſtice and iudgement, is a thing more acceptable to God, then ſacrifice.*

Juſtice better then ſacrifice.

Holines without righteouſnes is meere hypocriſie and a plaine mockery of God, which therefore cannot pleaſe him. *To do iuſtice and iudgement*, is to practiſe the workes of obedience and charitie, preſcribed in the lawe of the Lord, from a ſincere conſcience and faith vnfained. Theſe, (as our ſauiour witneſſeth in the Goſpell) are the great commaundementes, and, (as the ſcribe that was not farre from Gods kingdome, therein affirmeth,) *are more excellent then all burnt offerings and ſacrifices*. For ſacrifices without theſe, are abhomination, and with theſe are but in a lower degree accepted, being by theſe made ſauoury, euen as meat is ſeaſoned with ſalt. Wherefore, let euery one not ſo much labour, to performe the outward ceremonies of Gods worſhips, as to practiſe the dueties of obedience toward the Lord and of loue towarde his neighbour.

Mark.12.13.

Mark.9.49.

4 *He that is of hauty lookes [is alſo] of a proude heart: the plowing of the wicked, is ſinne.*

The plowing of the wicked

In the former part of this ſentence is affirmed, that he who outwardly ſheweth himſelf ſtately, is inwardly puft vp in his minde with an opinion of his owne excellencie. Hence it is, that the ſcripture eyes lifted vp, & an high or ſwelling mind, are ofte ioined together, & ſo attributed to one & the ſame perſon as that by the iudgement of the holy Ghoſt it may appear, that he which hath the one, cannot bee without the other. *Dauid* in a certaine Pſalm ſpeaking of the choiſe which he would make of his ſeruantes, ſaith, *Him that is of hauty lookes, and of a proude heart, I cannot beare.* And in another, going about to cleere himſelfe of the crime of ambition laid to his charge, he vttereth theſe wordes, *O Lord I am not high min-*

Pſal.101.5.

Pſal.131.1.

ded, I haue no hauty eie. I am not ignorant, that some ioyne the former part of this sentence vnto the latter to this effect, as if that in the whole were taught, that the outward and inwarde pride of the vngodly, and all that the wicked do or plow, were sinne. But we are not to thinke, that *Salomon* would labour to light as it were a candle at noone day, or deliuer a parable which had in it no deep meaning. Finally, the wordes in the text, do as wel beare the translation sette downe, as that which other deliuer. In the latter part of this sentence, the working of mischiefe whereunto the wicked giue themselues is by a borrowed speech, *called plowing.* The reason hereof is, for that, as the husbandman taketh great paine in tilling of the grounde and sweateth at the plow, so the vngodly man followeth the accomplishing of mischiefe with earnestnes. For this kinde of plowing, the Prophet *Hosea* reproueth the Israelites, saying, *Yee haue plowed vvickednes, and reaped iniquitie, and ye haue eaten the fruit of lying.* Such plowing is no light transgression but a sinne, that is to say, a greate and grieuous abhomination.

Hos.10.13.

Hast maketh vvast.

5 *The troubles of the diligent man* [*further*] *continually to increase, but the hastie mans, continually to losse.*

Heerein is taught, that labour enricheth and that hast (as we are wont to say) maketh wast. *The thoughtes of the diligent man further continually to increase*, the prouident care which the painefull person taketh, to finde out the best waies or to take the fittest opportunities of thriuing, doth by little and little from time to time mend and aduantage his estate. For wit and labour, are two notable meanes of getting goods & augmenting of a mans portion. *But the hasty mans, continually to losse.* On the

the other side, the wily craft of such a one, as maketh more speed then is meete to rise vp vnto wealth, empayreth from time to time his stocke and substance. For craft meeteth commonly with crosses and curses, which stoppe and ouerthrow the courses thereof.

Goods ill gotten.

6 Treasures gathered by a deceitful tongue, are vanitie tossed too and fro, of those that seek death.

In the sentence going before, painefull diligence hath beene commended, as a direct and lawfull meanes of attayning vnto wealth. In this, falshood is not onely condemned but threatened, whereby, howsoeuer some come vnto store of worldly goods, yet in the ende they prosper not but perish together with their wealth. *Treasures gathered by a deceitefull tongue*, are called vanitie, because they vanish within a shorte time, beeing scattered by Gods iudgement, as the dust is by the winde. Now, for that the gatherers of such treasures perish together with them, and by them drawe vpon themselues both temporall iudgementes and eternall condemnation, therefore they are called the vanitie of men that seeke death. Wherefore, let euery one take heed how he getteth goods by euil means, for the gold and siluer or whatsoeuer it is which he hath gotten vniustly, will cry to the Lord for vengeance, and proue his bane in the ende.

7 The destruction of the wicked shal* cut them in sunder, because they refuse to practise righteousnes.*

יגורם
* *Or destroier*
Seueritie toward the wicked.

Behold both the seuerity and the equitie of Gods iudgements, vpon the vngodly. The Angell or instrument of destruction whatsoeuer, which the Lord sendeth to reuenge the euill dooers, *shall cut*

them in sunder, that is to say, put thē to such extreem torment, as may be made by the sawing in sunder of a mans bodie with an instrument of iron. An example of his seuerity we haue in *Agag*, whom *Samuell* the Prophet cut in peeces before the Lord at *Gilgall*, saying vnto him, *as thy sword hath bereaued vvomen of their children, so thy mother shall among other vvomen, be bereft of her child.* *Darius*, (as appeareth in the propheſy of *Daniell*,) enacted this kind of punishment, to wit of cutting in sunder or quartering, against all those that should blaspheme the true God. Our sauiour in the Ghospell, threateneth the same torment to those euill seruantes, whom when he shall come, he shall finde beating their fellow seruantes, and eating and drinking with drunkardes. Sharpe are the iudgements of the Lord on the wicked, but withal most iust as is taught in the latter part of this sentence. For, *they refuse to practise righteousnes*, that is to say, they sinne not of frailtie, but willingly and wittingly renounce mercy and equity, and choose rather vnto themselues vniust dealing and cruelty.

1. *Sam* 15. 33.

Dan. 3. 29.

Luke. 12 46.

The pure mans vvorke is streight.

8 *There is a way of a man peruers and straunge, but as for the pure man, his worke is streight.*

Some, are alwaies wauering minded, and, (as the Apostle *Iames* speaketh,) *men of a dubble heart, and vnconstant in all their vvaies*, alluding in these his wordes, to the description of an vnregenerate person set downe in this place. For heere it is said, that *there is a vvay of a man peruerse and straunge, or vnconstant and straunge.* That the course of the vnregenerate is chaungeable, it may appeare herein, that sometimes they follow one sect, sometimes another, and that sometimes they doe that which in it selfe is good, and within a while returne to folly.

Iam. 1. 8.

That

That their course is also straunge, is manifest hereby, in that naturally, commonly, and most willingly, they embrace darkenes rather then the light. This is not to be marueiled at, seeing they are corrupt euen from the byrth, and seeing a man cannot gather grapes on thornes or figges on thistles. *But as for the pure man his vvorke is streight.* There is no man perfectly pure, but he whose sinnes are purged by Christ, and whose conscience is washed from vnbeleefe and vnholines by the water of Gods spirit, is in the scripture said to be pure, because he is purified in some part. The conuersation of such a one, is streight, that is vpright, constant, agreeable to Gods wil, and referred to Gods glorie, not deceitfull, nor variable, nor crooked, nor, in one word, vnreformed.

9 It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

A contentious vvoman. Or an house of company.

It is not wisedome for house or land, to match with such a one, as with whom to dwell vnder the same roofe, or to keepe in the same roome, is a thing vncomfortable and vnconuenient. The howses of the Iewes were not made sheluing or a slope aboue as our buyldings are, but so broad and open, that any might walke on the tops thereof. Now, it would be a very vnconuenient abiding, for a man to dwell in such an open place subiect to wind and wether, as were the tops of the howses of the Iewes. But, not onely to dwell in the house top, but to be thrust into a corner thereof, or to sit continually moping vpon the battlement of the same, were yet more vncommodious. For, how can a man stirre him, when he is pent within narrow roome, or how can he sit at ease in a daungerous or troublesome place? Neuertheless, to dwell with a conten-

tious wife, is yet an harder eſtate then this. For ſhe with her continuall brawling will diſquiet her huſbands mind, and greatly hinder him in his calling. And, although it is in it ſelfe a thing more comfortable, to keepe in roomes that are large, couered, and full of company, then on an houſe top, that is vncouered, narrow, and ſolitarie: yet it is in this reſpect better to remaine in an vnconuenient then in a conuenient place, that the vnconuenient place is free from ſtrife and contention, but the conuenient, containeth ſuch a troubleſome perſon, as by her bitternes marreth all the ſweetneſſe that is therein. Nauertheles, howſoeuer the holy Ghoſt both heere and elſe where in this booke, ſpeaketh ſharpely againſt the contentious woman, yet hee doth not this to deface the weaker ſex, or to blame all women, but to warne both women and men, both one and another, to take heede of the vice of contention and of diſturbing thoſe places and ſocieties wherein they liue.

Vnmerciſulnes.

10 *The ſoule of the wicked man deſireth euill, his neighbour hath no fauoure in his eyes.*

In the former part of this ſentence, the vnregenerate are noted out by this property, that the luſtes of the fleſh do raigne in them. *The ſoule of the vvicked man deſireth euill*, the inward affection of the vnregenerate perſon, longeth to enioy ſome thing that is vnlawfull, or to doe ſomething that is hurtfull, *his neighbour hath no ſauour in his eies.* His neereſt and deareſt friend, is neither pitied nor helped by him. For, ſuch as is his ſoule, ſuch alſo is his eye, yea and his hand, and euery part of his body, euen merciles and cruell.

Scripes and admonitions meanes of deſtruction.

11 *When the ſcorner is puniſhed, he that*

is

is ſimple waxeth wiſe, and when a wiſe man is inſtructed, hee receiueth knowledge.

Puniſhments by ſtripes, and admonitions by wordes, are two holſome meanes of bettering thoſe in whom there is any grace. *When the ſcorner is puniſhed*, when the obſtinate breaker and diſpiſer of Gods law or mans law, is chaſtened or put to death according to his deſert, *he that is ſimple vvaxeth* wiſe, Such a one as ſinneth of ignorance or frailty, becommeth more wary and obedient. *And, vvhen a vviſe man is inſtructed, he receiueth knowledge.* Moreouer, when a prudent perſon is only by words reproued or admoniſhed, he groweth in ſpirituall vnderſtanding and obedience. For, one word more entereth into a wiſe man, then an hundreth ſtripes do into a foole.

12 *He that ouerthroweth the wicked for their euill, inſtructeth the iuſt man, by the houſe of the wicked man.*

The iuſt learne to feare God by the ouerthrow of the vniuſt.

We haue heard by what meanes both a wiſe man and a ſimple man hath beene bettered, let vs now heerein obſerue, whereby a righteous man is inſtructed. *He that ouerthroweth the vvicked for their euill*, or, *that throvveth them into euill*, that is to ſay whoſoeuer deſtroyeth and reuengeth ſinners for their horrible tranſgreſſions, whether it be the Lord, or any Angell, or any magiſtrate, *he inſtructeth the iuſt man by the houſe of the vvicked man*, he profiteth the innocent perſon, by the puniſhmentes which he inflicteth on the tranſgreſſor. For as it is in the Pſalme, when the righteous ſeeth the vengeance that falleth on the ſinner, *he ſhall reioyce and ſay, doubtles there is a reward for the iuſt, doubtles there is a God that iudgeth the earth.* If wee ſhall *Pſ.58.10.11.*

perusse the examples of the scripture, we shall find, that as the iust haue alwaies instructed the families of the wicked, (in which sense some take this parable) before Gods iudgementes haue fallen vpon them: so, they haue by their ruine receiued instruction vnto themselues, after that they saw the plagues of the Lorde to lighte on them and their habitations.

See examples Iob.5.3. Psa.37.36. and in diuers other places of scriptures.

Hardnes of hart towarde the poore.

13 *He that stoppeth his eares at the crying of the poore, shall himselfe cry, and not be heard.*

In the former part of this sentence, the sinne of hardnes of heart toward the poore is described, in the latter, the punishment therunto due, is threatened. The fault of the merciles man is noted out in two pointes, the one, *that he stoppeth his eare*, the other, that he regardeth not the crying of the poore. *He stoppeth his eare*, that, eyther will not heare when he doth heare, or will not helpe when he can helpe. He regardeth not *the crying of the poore*, who is not moued by his loud voyce or by his weeping. For crying noteth out a clamor, and is a signe of lamentable misery. The requeste of the poore man is to be heard, much more the cry of the poore afflicted begger, I say, not of the stout and idle vagabond. *He that will not* heare the cry of the poore man, shal cry himselfe. For he shall fall into some bitter affliction, which shall cause him to rore for griefe of heart. *But he shall not be heard*, for God will behaue himselfe toward him as a deafe man that cannot heare, neither deliuering him out of euils, nor graunting him any good things. The merciles man shall cry as *Diues* did, but shall not receiue a drop of comfort.

Gifts pacify. wrath.

14 *A gift in secret turneth away anger,*

and

and a preſent in the boſome vehemente wrath.

The force of gifts is by degrees deſcribed in this ſentence. A gift in it ſelfe is gracious, but if it be ſecretly giuen, it is yet more acceptable. For priuy beſtowing, taketh away the bluſhing of open receiuing. When as then a preſent ſhall euen ſo cloſely be conuayed vnto the receiuer, as that it ſhal couertly be put into his cuſtome, then it will be moſt welcome and euen forcible (as is taught in the latter part of this ſentence) to pacify vehement wrath. For it wil conquere the heart and heap cols of fire euen vnto the heade of him who beareth ill will. *See 17.18.& 18.16.* *after.25.22.*

15 *The executing of iudgement, is a ioy to the righteous, but a terrour to the workes of iniquitie.* *Magiſtrates a terror to the vvicked.*

As before in this booke hath beene taught, *that the vvay of the Lorde is a ſtrengthening to the iuſt, but a terror to the vvorkes of iniquititie*, ſo heere is declared, that the vpright gouernement of the godly magiſtrate, is a ioy to the one, and a diſcomfort to the other. The Magiſtrate is the officer of the Lord, appoynted for the praiſe of the good and the puniſhmet of the euill doer as the Apoſtle teacheth. Hence it is, that the *executing of iudgement, is a ioy to the righteous*. For the iuſt, ſeeing that right is done to euery one, and that a reward is giuen vnto them, cannot but heerein excedingly reioice. Hence it is againe, that the euill doers quake and tremble. For, they perceiuing the magiſtrate to be bent to pnniſh ſinne, conceiue great fear, that they for their miſdeeds ſhall be reuenged. *Beſor.10.26.*

The broad vvaie that leadeth to deſtruction.

16 *The man that ſtrayeth from the way of wiſedome, ſhall reſt in the congregation of the*

the dead.

The law of God is the way of wiſedom, and that narrow path which leadeth to eternall life. Hee is ſaid to wander from this ſtreight way, who walketh, not after the ſpirit, but after the fleſh. Such a one ſhall in the end of his error, *reſt in the congregation of the dead*. For beeing ſhut out of Gods kingdom, he ſhall in this world haue his portion among thoſe wretches whom diuine vengeance for ſinne purſueth, or be tormented for euer in the reſtles reſtingplace of helfire, together with the deuill and his Angels.

Vnthrifts and ſpendthriftes.

17 *He that loueth paſtime, ſhall be a poore man, and he that loueth wine and oyntments, ſhall not be rich.*

Two ſortes of men are in the high way to beggery, to wit, vnthriftes, and ſpendthriftes. *He is an vnthrift that loueth paſtime.* That is to ſay, who cannot moderate himſelfe in the vſe of recreations, but delighting in play aboue meaſure, ſpendeth his time therin. Such a one muſt needs be poore, becauſe he doth not work to get any thing, but alwaies play. He is a ſpendthrift, *that loueth wine and loueth oyntments*, That is, who in daintie cheare and coſtly delites, keepeth no meaſure, and taketh his pleaſure to the full. Such an Epicure cannot be rich, becauſe he not onely ſpendeth much time, but great coaſts vpon ſuperfluous delicates. It is not vnlawfull to vſe ſweete or precious delightes, but to ouervſe them.

Or Propitiation. The wicked a ranſome for the iuſt.

18 *The wicked man ſhall bee a ranſome for the iuſt man, and the vnfaithfull man, for the vpright.*

Some, are accurſed and deteſtable wretches, whoſe deſart and deſtiny it is to die for the ſinnes

of

of the pople, and by whose death the plague that is in any towne or countrey, is turned away and ceaseth. These are shewed heere to be the sacrifices, which must be offered vnto the Lord in the time of any common or extraordinarie vengeance, to the end that sinne being purged as it were by sinnefull bloud, and the innocent redeemed by the guiltie head, his fierce wrath may be appeased. *The vvicked man shall be a ransome for the iust man.* In the time of some strange visitation for sinne, the notorious offender who is guilty of heinous crimes, by his suffering and death shal free the innocent person from the stroke of Gods vengeance, who should not be spared but plagued, if the euill doer were wincked at. *And the vnfaithfull man for the vpright.* Moreouer, some one, that hath by breaking the Lords couenant or precept, caused trouble to fall both on himselfe and many other who in like manner haue not sinned as he hath done, shall, suffering alone for the sinne which he hath committed, deliuer by his misery the rest that are in the same aduersity, but not for the same cause. The executing of *Sauls* sonnes, the stoning of *Achan*, and casting of *Ionas* into the sea, may more plainely declare and more fully proue the trueth of this matter. It may heere be obiected, if the Lord punish the iust for the wicked mans offence, how is he then righteous? To aunswere heereunto briefely, first, though the Lord afflict the innocent with the sinners oftentimes, yet he doth not correct them for the faultes of transgressors, but for their owne faults, there being none so iust, but that he sinneth sometimes. Secondly, when the iust, hauing authority to punish sinne, winke at the knowen offences of the vngodly, by letting them go scotfree, they make their transgressions their owne, so that in such cases no maruail if the Lord scourge the iust with the vniust. For euen the iust do appertaine in such cases to the family

2. *Sam.21.* *Ios 7.20.* *Ion.1.12.*

Tre.annot. Leuit.20.5.

mily of the vniuſt, as one gathereth very well out of the ſcripture. Laſt of all, the troubles of this life are onely trials of the godly ſometimes and not chaſtiſements, ſo that, if they be now and then enwrapped in the ſame aduerſities with the vngodly, this is not to be wondred at, neither is the Lord for this cauſe to be accuſed.

A contentious woman.

19 *It is better to dwel in the wildernes, then with a contentious and angry woman.*

The deſart is a very vncommodious & vncomfortable place to dwell in. For, therein good things are wanting and euils abounding. The Iſraelites found this to be true by their experience, who in the deſart not onely wanted foode and drinke, but were ſtung with ſerpents. Neuertheleſſe, it is more tolerable to abide in the wildernes among venemous creatures and wilde beaſts, then to dwel in neuer ſo faire or plentifull an houſe with a brawling and vnquiet woman. For ſhe by her words and dealings wil more trouble and prouoke a man to griefe then any Beare or Serpent.

Thriftines

20 *In the houſe of the wiſe man is a pretious treaſure and oyntment, but a fooliſh man deuoureth it.*

The prouident perſon gathereth, the foole ſcattereth. In *the houſe of the wiſe man is a pretious treaſure and oyntment.* In the habitation of the prouident houſholder, there is laid vp ſtore of all things which are neceſſary or pleaſant. For whatſoeuer is of any profitable vſe, it is comprehended vnder the name of a *pretious treaſure.* Againe, whatſoeuer ſerueth vnto delite, is contained vnder the word oyntment, it being then the cuſtome of the Iewes, to refreſh and honor the bodies of men by annoynting the ſame. *But the fooliſh man deuoureth or ſcattereth it.* That is to ſay, the vnthrifty perſon by his prodigalitie lauiſhing out his great ſubſtance and the patri-

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mony left him by his parents or frends, becommeth banckrout. Now truly this is a great vanity and vexation of ſpirit, that a fool ſhall ſpend that in a fewe daies or months, which hath bene long in getting, & hath bene attained with great paines taking.

21 *He that followeth after righteouſnes and bounty ſhall finde life, righteouſnes, and glory.* *Seeking after righteouſnes.*

Godlines hath the promiſes both of this life and of the life to come, as is ſhewed in this ſentence. This is the property of a godly man, that *he followeth after righteouſnes and bountie or kindnes*, that is to ſay, he doth not ſlackly ſeeke after but enſue with earneſtnes thoſe two vertues, which are moſt excellent, and vnder which al other are contained. The former of theſe is *righteouſnes*, which is that vertue, whereby that which is due is performed. The latter is bountie, which is that vertue, whereby good is done of a mercifull and kind affection. He that thus ſeeketh theſe two vertues, ſhall find three iewels and ſingular rewardes. The firſt of theſe is life, that is, length of daies in this world, and immortalitie in the world to come. The ſecond is *righteouſnes*, that is, ſuch a iuſt meaſure from the Lord and men, as he hath obſerued in his dealings. The laſt, is, *glory*, that is to ſay honor both in heauen and earth, before the almighty and among the faithfull. Thus ſhall the man be bleſſed that walketh in vprightnes.

Vvisdome is aboue ſtrẽgth

22 *The wiſe man goeth vp into the City of the mighty, and caſteth downe the ſtrength of the confidence thereof.*

This inſtruction declareth, that wiſedom can doe much euen in war, yea more then ſtrength, which yet therin is cõmonly moſt reſpected. *A wiſe mãgoeth vp into the City of the mighty*, one prudent perſon by his pollicy ſcaleth the wals wherin are many valiant mẽ, *& caſteth downe the ſtrength of the cõfidence thereof.*

Morco-

Moreouer, he throweth downe by his deuiſe and counſell, the bulwarkes and caſtles of the ſame. Wherefore wiſedome is better then ſtrength, and a prudent perſon is to be preferred before one that is valiant.

23 *He that keepeth his mouth and his toungue, preſerueth his ſoule from afflictions.*

Eccle.9.14. afterward. 24.5.

Keeping of the mouth.

Experience witneſſeth that he which hath no care how to gouerne his geſtures or ſpeech, incurreth many troubles, as diſtreſſe of minde, ſuites of law and woundes, from which he is free who guideth the ſame aright. Mentiō is made both of the mouth and tongue, to ſhew that watch and ward is to be kept both ouer our ſpeech and all the inſtrumentes thereof. Not ſo much as the mouth is raſhly to be opened nor the countenance to be caſt awry, much leſſe then ſhoulde the tongue be vnbrideled, and vtter ſlaunders or reuilings. Now, as he that keepeth his doores faſt bard and lockt, preſerueth his life from daunger, ſo he that refraineth his tongue and ſetteth a watch before his lips, preſerueth his ſoule from diſtreſſe and deſtruction.

24 *Proud, ſtubborne ſcornefull, is his name, who in his fury worketh pride.*

Pride maketh a man infamous.

Heerein is declared, whereby an ill name is eaſely gotten, then which there cannot be almoſt a greater euil. It is gotten eſpecially by working pride in wrath, that is to ſay, by doing in the time of rage ſome preſumptuous action. Many being angry becauſe their commaundements are not obeyed or their deſires fulfilled, to make their power knowen, perſecute ſuch as reſiſt them, or attempt high matters in the pride of their heart. So did *Lamech*, when he boaſted that he woulde ſlay a man in his wounde,

wound, *Dathan* and *Abiram*, when they rose vp against *Moses*, *Nabuchodonoser*, when he cast the three children into the fiery furnace, and *Herod*, when he slewe the little infants, as also *Pharao*, when he pursued the Israelites, whom he had suffered to depart out of his land. The name of such a one as thus in his fury worketh pride, is *proud*, *stubborne*, *and scornefull*, That is to say, he is publikely infamous, and noted with mainy titles of reproch. The first spot of infamie that is cast on him, is, that he is a *proud man*, that is to say, one that is vainglorious. The second, that he is stubborne, that is, stout, full of stomach, and very wilfull. The third is, that he is *scornefull*, that is, a contemner and derider of all other besides himselfe, and in deede a very wicked and pestilent man. Thus the arrogant person who of all other most desireth fame and renowme, by his furious behauiour and insolent dealing, becommeth of all men most infamous.

25 *The desire of the slouthfull man slaieth him, because his hands refuse to worke.*

26 *All the day long he coueteth greedely, but the righteous man giueth, and spareth not.*

Slothfull persons Wishers & wouulders.

Heerein the slouthfull person, (who is alwaies vnrighteous, inasmuch as he neglecteth his duety and calling,) is in diuers pointes compared with the iust man, who followeth his vocation faithfully. First, as concerning the negligent sluggard, *his desire slayeth him*, That is to say, hunger which is a most greedy wolfe killeth him in the end. The want of the things he desireth causeth not only his mind to faint, but his body to pine away. Thus wishers and woulders, are neither good housholders, nor yet long liuers. Secondly, the cause why the slouthfull man commeth to misery and destruction, is for that his

his handes refuse to worke at all. The feete of sluggards do oftentimes stir inough, as may appeare in those idle people and vagabonds, who though they do nothing, yet go about from house to house, eyther telling of tales or asking of almes. But as for their handes, which are made to be instruments of working, they are in their bosomes, or hanging downe at rest. For they cannot nor will eyther plow or digge, or occupy themselues in any painefull trade or gainefull worke. Thus idlenes is bred in the bones, and will not out of the flesh of the sluggard. Hence also it cõmeth to passe, that (as is taught in the third place,) he *coueteth greedely or exceedingly all the day long.* That is to say, he vehemently lusteth after other mens goods from time to time, liuing both vncomfortably to himselfe and vnprofitably to other. On the contrary side as is affirmed in the latter part of the six & twentyth verse. *The righteous man giueth and spareth not.* Euery one that laboreth diligently in his calling doth not distribute to the poore, but many a drudge of the world hourdeth vp goods, dooing no good therewith to the needy, defrauding his owne soule thereof. But the iust man who is both painefull and mercifull, not onely hath sufficient for himselfe, but ministreth vnto the necessities of other, by reason that as his heart is pitifull, so his handes are giuen to working. Thus, he liueth by his labour, yea therby he nourisheth those that are in want, Neyther is he thus liberall for a day or month or once (as the manner of some is) in the yeare, but *all day long*, and that without any sparing and niggardlines. Who would not nowe rather be a labourer then a loyterer, seeing the sluggard is so miserable a wretch, but the iust man so happy, and able to doe good workes?

The sacrifice of the wicked abhomination.

27 *The sacrifice of the wicked man is an abhomination, how much more when he offereth*

reth it wickedly.

This ſentence teacheth, that the exerciſes of religion pleaſe not God of themſelues, but are acceptable or abhominable in his ſight, according to the perſons that performe them: and the manner of performing the ſame. *The ſacrifice of the vvicked is abhomination to the Lord.* The gift and ſeruice of the vngodly diſpleaſeth the Lorde very much, becauſe the perſon who offereth or performeth the ſame, is vncleane and vnregenerate. For as the foule veſſell polluteth pretious liquor, ſo the filthy ſoule of the offerer, defileth his offring. Wherefore, they are deceiued, who wallowing in ſome vice with repentance whereof they are not touched, imagine that they can pacify the Lords wrath, by the exerciſes of godlines which they performe. But if the ſacrifice of the wicked bee of it ſelfe *an abhomination to the Lord, how much more then is it abhominable, vvhen it is performed vvickedly?* For then, it is twiſe odious and deteſtable, once, for the ſinne of the perſon, and againe, for the corruption of the action. Wherefore, if any man do thoſe things which the Lord hath preſcribed, but performe them not in that manner, to that end, or with that affection which he requireth, not onely al his labour and coſt is loſt, but turned into ſinne, and into matter of prouoking the Lord into fierce diſpleaſure. For the Lord will be ſerued not after the will of men, but after his owne wil, and the rule ſet downe in his holy word.

28 *Hee that witneſſeth lies, ſhall periſh, but the man that heareth, ſhall ſpeake for euer.*

That vaine perſon who teſtifyeth the things which neuer he hard or ſaw or knew to be done, witneſſeth lies, for lies are vntrueths, and deuiſed onely by the *VVitneſſeth.*

brayne of ſome deceitfull perſon or óther. Such a one as thus witneſſeth lies, *ſhall periſh*. For beeing tripped in his ſpeech, or puniſhed by the magiſtrate or the Lord himſelfe, he ſhall be put to ſilence with ſhame, or cut off from the earth, ſo that he ſhall not liue, or at the leaſt tell lyes any long time. *But the man that heareth, ſhall ſpeake for euer.* For he that teſtifyeth no other thing, ſaue that which he knoweth to be true, ſhall both continue in life, and in liberty of ſpeaking. In deed, he that goeth by hearſay (as the prouerbe is) ſhal tell many lyes, as wel as trueths. But he that witneſſeth of a man that which he hath heard him ſpeake, and not that which he hath heard other ſpeake of him, ſhall neither deceiue nor be deceiued. For in theſe caſes, the hearing of the eare is as certaine a matter, as the ſight of the eye. Let vs learne by that doctrine which heere is ſet downe, alwaies to witneſſe, not thoſe things which we neuer knewe or which onely haue beene reported vnto vs by flying fame, but thoſe things which we haue learned by ſome of our ſelues in ſuch ſort, as that we haue eyther heard or ſeene them, or elſe euen felt them with our handes. So doing, we ſhall be bould and able in all times and places, before any to ſtand vnto and auouch, that which we ſay.

Impudency. 29 *The wicked man hardeneth his face, but he that is vpright, ordereth each of his waies aright.*

Great difference there is betweene thoſe that are of a crooked nature, and thoſe, that are of an honeſt diſpoſition. *The wicked man hardeneth his face*, the vngodly perſon goeth on in his ſinnes without ſhame or returning backe. The ſeat of bluſhing is in the face, ſo that, whereas here it is ſaid of the wicked man that he hardeneth his face, it muſt be vnderſtood, that he excuſeth his ſin or proceedeth therein

therein without blushing. He is like an harlot, that hath a forehead of brasse, or a trauellor, that setteth his face against the wind and weather, and goeth on forward in his iourney. For let the wicked man be warned or threatned neuer so much, he still proceedeth on in his iniquity. *But he that is vpright ordereth each of his waies aright.* For, the iust man walketh warily and soberly in this world, & taketh care that neyther he erre in any of his opinions nor swarue frō the law of the Lord in any of his actions. Wherefore also, if he be reprooued or admonished for any thing which is noted to be amisse in him, hee resisteth not, but amendeth his fault, and as much as in him lyeth, frameth himselfe in the whole course of his life, vnto the obedience of the Lordes commaundementes.

30 *There is no wisedome, and no vnderstanding, and no counsell, against the Lord.* *No wisdom against God.*

Heerein is shewed, that all the pollicies or subtilties whatsoeuer, which eyther are in the wit, or may spring from the deuise of creatures indued with reason whether of men or Angels, are vtterly vnable to resist and to hinder the decree and will of the Creator. For it is affirmed, that *there is no wisdome, and no vnderstanding, and no counsell against the Lord.* By wisedome in this place, a certaine deep and generall knowledge of many matters is ment. *By vnderstanding, a politike dispising* or ordering of particular affayres or courses, is vnderstood. *By counsell*, prudent aduise giuen arising from scanning and debating of cases, is insinuated. None of all these three nor any subtilties of the creatures whatsoeuer can ouerthrow the purpose of God, preuaile against his trueth, or hinder his maiesty from doing what he will. For the Lordes infinite wisedome is able to ouerreach and preuent the wisdom of the creatures, which is contained within certain bounds & limits.

Victory is from the Lord

31 *The horse is prepared against the day of battell, but saluation it selfe, is of the Lord.*

As before hath beene shewed, that no pollicy preuaileth against the Lord, so heere is declared that no power can do any thing without the Lord. The roote of the former part of this sentence is to be found in one of the Psalmes, where the Prophet speaketh thus, *An horse is a vaine thing to saue a man, neither doth he by the greatnesse of his strength, preserue the rider*. The roote of the latter part is in an other, where it is said, *Saluation belongeth vnto the Lord*. It is lawfull to make ready the horse or to prepare any meanes or instrumentes for the battell. For though God can, yet he will not saue vs ordinarily, without our owne care and labour. But it is not lawfull to put confidence in the horse or any other creature. For no creature can helpe or profit vs without the creator. It is the Lord that giueth the victory in the battell. For therein, that part shall preuaile be it stronger or weaker, greater or smaller which he fauoureth. If the horse be not to be trusted vnto in the warres that is with flesh and bloud, much lesse is the naturall soule, in the combat with principalities and powers. If the conquering of men be from the Lord, how much more is the victory ouer Sathan and his Angels from him? Certainely the minde may prepare it selfe against temptation, but vnlesse the Lorde resist and vanquish from aboue, it cannot possiblie winne the fielde

Psal.33.17.

Psa.39.

CHAP.XXII.

THE XXII. CHAPTER.

1 *A name is to be desired aboue great riches, fauour is better, then siluer or gold.*

TWO good thinges of this life are heerin preferred before the goods of this world. The former is *a name*, that is to say, reputation or a good report. This *name*, is not that cõmendation which is giuẽ to a man by the wicked for doing of that which pleaseth their humor, but it is that praise which proceedeth out of the mouth of the godly, or at least, that is gotten by well-doing. This glorie or fame is more excellent then all the treasures of this world. For it maketh a mans speeches and actions the more acceptable, it spreadeth his vertues vnto his glory and the stirring vp of other, it remaineth after death, it doth good to the children of him who is well spoken of, and finally, it is a meanes of aduancement. Neuertheles, howsoeuer a name is so great a blessing, yet the small reckoning wherein some of the godly are often in this world, is no curse nor disaduantage vnto them, because the Lord seeth obscurity to be more meete for them, and turneth it to be more profitable vnto them. Againe, although good report be so precious a iewell as hath beene declared, yet reproach for doing well is no euil, but rather a glory, seeing it is a commendable, and happy thing, to suffer and to be ill spoken of for righteousnes sake. To haue a name with God, to haue a name with the Angels of heauen, finally to haue a name among good men, this is a thing to be desired aboue all worldly goods. The second good thing heere commended is *fauour*, which is said to be better then siluer and golde. Fauour in this place, is that good liking whereby any person is acceptable and gratious in the eyes of God or man. This fauourable affection is to be prised aboue money. For from *Fame and fauour.*

the fauour of God proceedeth ſaluation, from the fauour of men, ſpringeth aduancement, a rich and comfortable mariage, pardon of offences, freedom out of troubles, the obtayning of all ſortes of ſutes, and many other benefites and comforts. Hence it is, that we ſay in our common ſpeech, that friendſhip muſt helpe iuſtice, for a mans cauſe is ended as he is friended, and that a friend in the court, is better thē a penny in the purſe. Theſe things being true & ſure which haue bene ſpoken, let vs firſt learne this leſſon, if we looſe al other things, yet to labour to keep our credit. Secondly, *to followv after vvhatſoeuer* is acceptable vnto God and vnto men, that we may haue the fauour of them both. Thirdly, not to empaire the eſtimation or account, that any is in vpon iuſt deſert. *Laſt of all, through good report and ill report* and through loue and hatred, to walke on forward in our callings.

The rich and poore Gods creatures.

2 *The rich and the poore meete together, the Lord is the maker of them all.*

In the former part of this ſentence is ſhewed, that two ſortes of people differring from each other in condition, not onely are in the world, but as occaſion falleth out, light one vpon another. Sometimes the rich and the poore meete in the Church, ſometimes in the highway, ſometimes about this buſines, and ſomtimes about that. A like phraſe to that which heere is ſet downe, we haue in the Pſalme where it is ſaid, *Mercy and trueth meete together, righteouſnes and peace do kiſſe each other*. In the latter part of this prouerb is taught, that pouerty and riches fall not out by chaunce and fortune, but by the wil and prouidence of the Lord. For whereas it is ſaid, that *the Lord is the maker of them al*, the meaning is that although there is difference betwene the eſtate of the rich man & the poore man in theſe outward things,

Pſa.85.11.

yet

yet they are both alike and equall, in that they are the Lordes workemanship and creatures, formed and made by him according to his image, and placed in that condition whereof they are.

3 *The prudent man seeth the euill and hideth himselfe, but the foolish go on still, and are punished.* *Shunning of euill.*

We muust be wise as serpents and harmeles as the dooues. The serpent hideth himselfe when he spyeth a daunger, and so doth he that is wary preuent and auoyd perils. The first property of the prudent man, is, that he *seeth the euill, to wit, by the illightening of Gods spirit*, which giueth vnto him a sense and feeling of the greatnes of sinne and of the certainty of the punishment thereof. Euery one doth not perceiue this, yea a man may haue scriptures at his fingers ends, and yet not see the danger of sinne or of Gods wrath, vnlesse it be reuealed vnto him by the Lord himselfe after a peculiar manner. The second property of the prudent man is, vpon the sight of the plague or euill, to hide himselfe. The safest and best hiding of a mans selfe in daunger, is flying vnto God and reposing of a mans selfe in his secret place and vnder his wings by a liuely faith. But it is also lawfull and good, not onely to hide the heart but the head, and to vse the outward meanes whereby we may be preserued from euils. For although God can saue vs onely by his power, yet he will not without our owne care and endeuour, nor without these meanes which he hath ordayned to that intent and purpose. Heere occasion is offered to intreat, whether a man may fly from the pestilence with a good conscience, or keepe himselfe close in the time of the plague, from those that are infected with this noysome disease. But seeing somewhat is set downe in my former e- *Psal.91.1. & 143.9.*

dition of this booke, touching this matter, and I shunne of purpose the entering into controuersies, and the handling of common places in this treatise, I let passe to write any thing of this question at this present. Onely let vs all learne by this doctrine that hath beene already taught, to pray vnto the Lorde that wee may not be so brutish, as to runne into manifest daungers and open snares, but on the contrary side haue eagles eyes to spy and foresee, and Hyndes feete to shunne and eschewe, all sortes of euils which may any waies hurt vs, eyther in our goods, or our names, or our bodies or our soules. And when we perceiue that the flood of Gods wrath will fal vpon the earth, let vs with *Noah* enter into the Arke, that therein we may be safe from the vengeance approaching. Thus to see the plague and to hide himselfe, is the part and custome of the prudent man. *But the foolish in the latter part of the sentence, go on still and are punished.* In the which words, not onely the kindnesse, but the bouldnes of vaine and presumptuous people is reproued, who proceede in wicked actions or walke on in daungerous places, without any chaunge of mind, or withdrawing of the body, vntill they be ouertaken with some calamity, or ouerthrowne by some iudgement of the Lord. Indeed we are to venture euen vpon the pikes, when our calling shall enforce vs or necessity shall constraine vs to be in the midst of daungers, assuring our selues that through the mercy and power of God and the ministery of the Angels, we shall not dash our foote at any stone, yea we shal tread vpon the lyons & the dragons. But great rashnes it is, and a grieuous tempting of God, to hazard our selues vnnecessarily, and not to shunne those euils, which by some meanes we may lawfully withstand or auoyd. Such as thus rush willingly and wittingly into daungers and troubles, are (as the Apostle speaketh,) brute

2. Pet. 2. 12.

beastes

beastes borne to the slaughter, and drawing vpon them themselues swift destruction. Let vs therefore be harmeles as the doues, but let vs not be simple as they and diuers other birdes are, who some of them feare neither arrow nor bullet, and some of them put their necks into the snare, and set their feete vpon the limetwigs. Otherwise, going on in perilous actions or places, we shall be sure to be punished with one punishment or other, which wil befall vs as a iust rewarde of our rashnes, or as a warning to teach vs to be more wary and circumspect.

4 *The reward of humility, and of the feare of the Lord, is riches, honour, and life.*

Humility and the feare of the Lord.

These two vertues, lowlines and the reuerence of the Lord, are as it were of kinne and linked together. Vnto them, three blessings are heere promised which men most desire. For first, they desire wealth, whereby they may attaine to the necessaries of this life. Secondly, they desire honour wherby they may get the greater estimation and come vnto offices or bearing of rule. Thirdly, they desire life or length of daies to the end that they may continue long in this world. Humilitie bringeth these desired blessings vnto men, as it were by seruing for them. For the feare of the Lord procureth the same by preseruing from sinne, which bringeth shame pouerty and death.

5 *Thornes and snares are in the way of the wicked man, but he that keepeth his soule, will depart farre off from them.*

The righteous preserued from the snares of the wicked.

By *thornes and snares*, hurting and intangling euils are ment. These are in *the way of the wicked man*,

man, for the mischieuous person persecuteth the iust and seeketh to entrap him by some subtilty, euen as the fowler setteth snares for the silly bird. Thus as the Apostle speaketh, destruction and vexation are in the way of the vngodly, but the way of peace they haue not knowen. *He that keepeth his soule, vvil depart from them.* Such a one as is wary and watchfull ouer his owne safety, will not come neere the place of daunger wherein the wicked man layeth thornes and snares for him, but will fly farre from it, least he be hurt. It is lawfull then, nay it is our duety to fly from the persecutions of the vngodly, and to remoue from those places wherein they set snares for our liues.

Rom.3.16.

Catechising of children.

§ Teach a child according to the trade of his way, and he will not departe there from, when he is olde.

This sentence contayneth an exhortation, to trayn vp children in good learning, and a reason to moue vs so to do. The duety enioined is, *teach a child.* This duety the Lord in the law commaundeth parentes to performe, saying vnto euery father, *These vvordes vvhich I commaund thee this day, shall be in thine heart and thou shalt vvhet them on thy children.* The same duety Saint *Paule* chargeth Christian parents to performe saying vnto them, *Parents prouoke not your children to vvrath, but bring them vp in the instruction and information of the Lord.* The manner of teaching which parents are to vse, may be gathered not onely by the mention of children, but by the signification of the hebrew worde heere set downe, which is as much as if it were said, catechize or enter as it were. The thing wherein a child is to be instructed, is his way, that is, the rule of Gods word and of his life. For wherewith shall a young man cleanse his way, but by ruling himselfe according

Deut.6.6. Ephes.6.4.

according to Gods word? The reason why a child is to be taught, is, for that he will not depart from the right way when he is olde, if he be instructed therein, when he is young. For by good education he will haue an habite of doing well, and retayne a sauour of that liquor alwaies, which was powred into him at the beginning. They that haue beene well brought vp in youth may proue amisse in olde age, but surely vertuous education at the beginning, is a good meanes to cause men to continue in vertue to the end.

7 *The rich man ruleth ouer the poore, and the borrower is seruant to the lender.*

The borrower is seruant to the lender.

Because the poore man standeth in neede of the rich, he that is wealthy becommeth his Lord. For he commaundeth him to do his worke for the wages which he giue to him, and rebuketh him, if he doe not well. Moreouer, by reason the rich can beare out the charges of gouernment, they are commonly chosen into offices and so rule ouer the poore. Finally, for that the rich cary the greater countenance, & credit with them, they commonly vsurpe authority and beare away the sway in all matters, and in all places wherein they liue. Likewise *the borrower is seruant to the lender.* For he that goeth a borrowing (as wee say) goeth a sorrowing. He that doth so, looseth his liberty, blusheth oftentimes when he meeteth his creditor, cappeth and croucheth to him, or selleth himselfe to be his drudge, that with his labour and bondage he may pay the debt which he hath incurred.

8 *He that soweth iniquitie shall reape affliction, and as concerning the rod, the wrath thereof shall consume it.*

Sowing of iniquity.

It is

It is meet and iuſt that he which doth euill, ſhoulde ſuffer condigne puniſhment for his euill doing. This commeth as oft to paſſe as heere is ſhewed, as it falleth out, that he that ſoweth bad ſeede, hath but a bad harueſt. Againe it is right and equall, that the authority or power which is abuſed, ſhould be taken away and aboliſhed. This alſo as often commeth to paſſe, as is ſhewed in the latter part of this ſentence, as it falleth out, that the hard ſtroake of the rod or ſtaffe, doth breake or knap it into peeces. For therein it is ſaid, that as concerning the rod, *the vvrath thereof ſhall conſume it*. Whereby is meant, that the abuſing of rule vnto rage or cruelty, cauſeth an ouerthrow thereof, which how true it is, the examples of the tyrants in all ages declare. Other tranſlate the latter part of this ſentence otherwiſe, but the ſenſe which they giue thereof is all one in effect with this heere ſet downe.

ושבטעברתו יכלה
Et virgam, furor eius conſumet.

9 *He that hath a good eye ſhall be bleſſed: for he giueth of his bread to the poore.*

A good eie or a cheerfull giuer.

The Lord loueth a cheerefull giuer, as the Apoſtle teacheth. He is a cheereful giuer, *that hath a good eye*. For he doth not grieue to ſee the goods go from him as doth the niggard, but pitying the neceſſity of the poore, he is glad and looketh merrely when he beſtoweth his liberality. He that hath ſuch an heart and eye, ſhal be bleſſed. For, not onely men will wiſh him well, but the Lord himſelfe will poure vpon him ſtore of temporal and ſpiritual bleſſings, ſo that the fruites of good graces ſhall increaſe within him. *For he giueth of his bread to the poore.* Seeing he beſtoweth food and ſuch like neceſſaries on the needy, the iuſt and merciful God will increaſe his corne whereof bread is made, and the giftes of his grace in him, which are better and farre more excellent then the fruites of the earth.

2.Cor.9.10.

10 *Caſt*

10 *Caſt out the ſcorner, and ſtrife will goe out, and ſuing, and reproaching will ceaſe.* *Caſting out the ſcorner.*

All remedies are firſt to be tryed and applied to heale the wound that is made, but that member of the body which is incurable is to be cut of, leaſt the reſt that are whole, be thereby corrupted. In like maner, thou that art a magiſtrate, a miniſter, or ruler of an houſhould, art to caſt *out the ſcorner*, that is to ſay, to remoue or cut off the obſtinate perſon who wil not be amended, and who by his ſcorning and ſcoffing raiſeth contention, from thy iuriſdiction, from thy congregation, and from thy family. Diuers like preceptes are giuen in the ſcripture. Our ſauiour in the Goſpel, willeth his diſciples to count him that wil not heare the Church, as an heathen and a publicane. *Mat.8.17.* The author of the Epiſtle to the Hebrews, admoniſheth them to take heed, that there be not among them any root of bitternes, that is, any contentious perſon, by whom many might be infected and prouoked to diſſention. *Heb.12.15.* *2.Theſſ.3.14* The Apoſtle *Paule* likewiſe chargeth the Theſſalonians not to keep company with ſuch a member of the Church as walketh diſorderly, or diſobeyeth his doctrine. *Gal.5.12.* The ſame Apoſtle wiſheth that ſuch as did trouble the Church of *Galatia* were cut off, to wit, by the cenſure of excommunication. *Sarah* would not endure *Iſmaell* and *Agar* but moued *Abraham* to caſt out both theſe ſcorners, & remoued both the bondwoman and her ſonne from her family. If neither theſe holy precepts nor theſe godly examples can moue vs to practiſe this duety, yet the reaſon ſet downe in the latter part of this ſentence, ſhoulde preuaile with vs. For therein is ſhewed, that by caſting out the ſcorner three great euils are caſt out: The firſt is ſtrife, that is to ſay brawling and fighting. The ſecond is *ſuing*, that is to ſay, defending and prouing

prouing in courts of iudgement or profecuting of controuerfies. The third is, *reproaching*, that is, rayling and reuiling, libelling and all manner of defacing and diſgracing. If the ſcorner be as our right eie or as our right hande, he is to be pluckt out and caſt away.

The pure mans vvordes are gracious.

11 *As concerning him that loueth pureneſs of heart, grace is in his lips, the king will be his friend.*

Euery mans words that is able to ſpeake readily or finely of matters, are not acceptable nor draw fauour or liking to him, that vttereth them. For, as we haue before heard, excellent talke becommeth not a foole, and as afterward is taught in this booke, a parable is vncomely in an vngodly mans mouth. But as concerning him that *loueth pureneſs of heart*, as touching ſuch a perſon as is voyde of diſſimulation, and as is delited with trueth and holines, *grace is in his lips*, his words are gratious and pleaſant, and like to pretious liquor that commeth out of a ſweet and cleane veſſel. *The king vvill be his friende*, the prince will affect him and ioyne him neere vnto him.

See an example. Pſa. 101.

God is the patrone of trueth.

12 *The eyes of the Lorde, preſerue knowledge, but he ouerthroweth the worde of the tranſgreſſor.*

God is the defender of trueth, and the rooter out of falſhood. By *the eyes of the Lord*, his loue and tender care is meant, who heerein is like to thoſe men, who neuer turne away their ſight from thoſe whom they affect. This louing care of the Lord doth preſerue *knowledge*, that is to ſay, maintaine the teſtimony of trueth and ſound doctrine. But he ouerthroweth the wordes of the tranſgreſſor, that is

to

to say, he reuealeth in time and abolisheth in the end, all error and falshood.

13 *The slothfull man saith, a lion is without, I shall be slaine in the streete.* *Fayning sloth*

In this parable, the behauiour of sluggards when they are called about their worke, is notably painted out. The sense thereof is, that the idle person doth indeed so behaue himselfe, as if one called to go abroad about some busines, should pleade that therefore he will not go out of dores, because a lyon is in the streets. *By the slothfull man, such a one is meant*, as deliteth in idlenes or loytering. By the lion abroad, some great imagined danger, shewed out. Imagined I say, because the sluggard thinketh a lambe to be a lion, and counteth a small daunger great. Whereas the sluggard speaketh thus, *I shall be slaine in the streetes*, he sheweth that he feareth not only some harme but death it selfe. To be brief, thus much heere is taught, that, although it is not the vse of idle persons, to vtter the selfe same words which are set downe in this place, yet indeede they alwaies so behaue themselues, as if they spake them. For the slothful hinder themselues from their work by fayning of lets and fearing of daungers, as losse of life, or of fauour, or of liberty, or of possessions, hauing alwaies one excuse or other, eyther in their hearts, or in their mouthes.

Latter sins a punishment of former.

14 *The mouth of straunge women is as a deepe pit, he that is a detestation to the Lorde, shall fall therein.*

The latter sinne is oftentimes a punishment of that sinne which before hath beene committed. Among all the euils in the world, there is scant any worse then the mouth, that is the lookes and speech

of

of ſtraunge women. This is reſembled very fitly to a pit, becauſe it cauſeth men to fall into the ſinne of fornication and ſuch like vices. It is no leſſe aptly compared to a deepe pit, becauſe he that falleth thereunto, cannot riſe vp or get out againe, but is plunged into eternal and moſt fearful deſtruction and bottomles miſery. *He that is a deteſtation to the Lord ſhall fall therein*. Such a one, as God forſaketh becauſe of his former wickednes: beeing deliuered vp by him into a reprobate ſence through a peculiar kinde of reuenge, ſhal be ſeduced by the mouth of the harlot. He ſhall be as a beaſt purſued by the hunter and driuen into the pit or ſnare. O fearfull and moſt ſeuere yet with all moſt righteous iudgement of the Lorde, more bitter and deadly then wormewood or any plague.

Eccle.7.26. The rod driueth away follie.

15 *Fooliſhnes is bound vp in the heart of a childe, but the rod of correction will driue it away.*

Correction much helpeth vnto the chaunging of corrupt nature. *Fooliſhnes is bound vp in the heart of a child*. Frowardnes & ſimplicity ſpredeth it ſelf throgh out the whole fleſh of youth, but eſpecially hath aboad in their ſoules, wherin it is deeply rooted. For their reaſons weak, their wil waiward & their whole hart inclined & addicted to euill. Hence it is that *Iob* compareth a child new borne, to a wild aſſe colt that is moſt fooliſh and rude, and neuer was broaken. Notwithſtanding that fooliſhnes is bound vp in ſuch ſort in the heart of a child, as that it is faſt tyed thereunto as a packe or fardell is to an horſes backe, yet as is declared in the latter part of this ſentence, the *rod of correction will driue it away*. If inſtruction by wordes will not chaſe away ſinne, yet chaſtiſement will, ſo that it be moderate and ioyned with ſpeeches of admonition. Cruelty and continuall beating will not do it, but correction and moderate chaſtiſe-

Iob.11.12.

chastisement, will not onely driue away foolishnes, but giue and worke wisdome as afterward is taught in this booke.

16 *He that oppresseth the poore to increase his owne substance, giuing to the rich, shall surely come to pouerty.* *Oppressing the poore.*

Athough this verse may so be translated, as if that thereby two sortes of people were taxed, who oftentimes come to pouerty, (to wit, both those who pull vnto thēselues the goods of those which liue in want, and those, that eyther fauour, or in the humor of vaineglorie, send rich presents to the wealthy or feast them sumptuously,) yet neuertheless, rather one threatening alone against those that wrong the poore, seemeth therein to be contrayned. For both the hebrew words so lie in the originall text, as they haue beene set downe, and they are so turned by the olde translator. Nowe surely it is a greate sinne for a man to oppresse the poore, *to increase his owne substance*. For he that is brought lowe in his estate, is rather to be relieued, then to be pilled or powled. Neuertheless this is a common practise in the worlde, by vsury and such deceitfull meanes, to plucke from the poore that little which they haue. He that dealeth thus to multiply his riches, shall in the ende come to wante, and himselfe be spoyled. For *giuing to the rich, he shall surely come to pouerty*. That is to say, beeing compelled to giue to the mighty men of the worlde, to the end they would winke at him or protect him against his aduersaries, he shall be brought at the last to a poore estate, beeing suckt dry, and prayed vppon by them.

17 *Incline thine eare, and hearken to the wordes of the wise, and apply thine heart vn-* *The vse of the instructions of this booke.*

to my knowledge.

18 *For it ſhall be pleaſant, if thou keepe theſe ſayings in thy belly, and if they be directed together in thy lips.*

19 *To the end that thy confidence may be in the Lord, I haue ſhewed knowledge this day vnto thee.*

20 *Haue not I written to thee moſt princely ſayings in counſels and vnderſtanding?*

21 *Making knowne vnto thee that which is certaine, and ſpeeches of trueth, that in thy wordes thou maiſt returne the trueth to thoſe that ſend to thee?*

From the beginning of the tenth chapter vnto the beginning of theſe verſes, diuers briefe ſentences haue beene ſet down, rather by way of doctrine then of exhortation. Now, that ſtile beeing left or altered, *Salomon* returneth to take vnto him the perſon of a father, and to ſpeake after that manner which he vſed in the nine firſt chapters. A graue exhortation enforced by certaine reaſons is contayned in theſe fiue verſes: *Incline thine eares and harken to the vvordes of the vviſe*, bend the ſenſe of hearing, which is the entry of vnderſtanding, vnto the ſpeeches of the learned, *And apply thine heart vnto my knowledge.* Moreouer, bend the inward powers of thy ſoule vnto my doctrine. For it *ſhall be pleaſant if thou keepe theſe ſayings in thy belly, and if they be directed together in thy lips.* For my leſſons will be ſweeter vnto thee then the hony or the hony combe, if they be laid vp in thine heart, and fitly vttered with thy lips. *To the end that thy confidence may bee in the Lord, I haue ſhewed knowledge this day vnto thee*, to the intent that thou maiſt not deſ-

payre,

payre, nor yet leaue vnto thine owne wiſedome, I haue at this time giuen thee ſuch inſtruction, as ſheweth both *Iehouah* to be the true God, and deſcribeth him to be iuſt, mercifull, wiſe and omnipotent, and alſo declareth the dueties of obedience wherein men are to walke. Wherefore ſee that thou regarde my doctrine and obſerue the ſame. *Haue not I vvritten vnto thee moſt princely ſayings, in counſels and vnderſtanding, making knovvne vnto thee that vvhich is certayne, and ſpeeches of truth, that in thy vvords thou maiſt return the truth to thoſe that ſende to thee?* Standeth not the caſe ſo, that I haue taken paines to ſet downe in writing, not baſe or common but rare and royall ſentences, by way of aduiſe and doctrine, teaching and declaring, not fancies which ſhall vaniſh, nor fables which ſhall neuer come to paſſe, but truethes which ſhall be performed in their ſeaſon, and are to be beleeued, to the ende thou maiſt be able to render a reaſon of thy doings to thoſe that ſhall call thee to account, and giue ſound aduiſe to thoſe that ſhall require thy counſel? Like perſuaſions to hearken to holeſome doctrine as are ſet downe in the two laſt of theſe verſes, are elſe where vſed in the ſcripture. The Apoſtle *Paule* ſaith to the *Galathians*, *Behold how large a Letter I haue vvritten vnto you vvith mine ovvne hand.* The Apoſtle *Iohn* ſaith, *theſe vvordes of God are true.* Our ſauiour Chriſt ſaith *heauen and earth ſhall paſſe, but one iot or title of the lavv ſhall not paſſe, till all be fulfilled.* Before in this booke *Salomon* hath ſaid, I wil vtter the wordes of rulers. There, he vſeth a word in the hebrew which noteth out thoſe gouernours which guide and leade the people. Heere, he vſeth a word, which ſignifieth thoſe nobles, that are in the third place next to the king. To conclude the camparing of places of ſcripture which were an endleſſe worke, whereas it is ſaid in the end of theſe verſes, *that thou mayeſt in thy vvords returne the*

Gal.6.11.
Reuel.19.9.
Mat.9.18.
Pro.8.6.

trueth to those that send to thee, this phrase accordeth well with that exhortation of the Apostle *Peter*, wherein he willeth euery Christian to be ready to render a reason vnto those, that shall call them to account of their faith.

1.Pet.3.15.

22 *Rob not the poore, because he is poore, neyther treade downe the afflicted in the gate.*

Beating downe the poore.

23 *For the Lord pleadeth their cause, and will spoyle their soule, that spoyle them.*

See the roote heerof. Exod. 22.22.

In this precept, the holy Ghost dissuadeth from a vice which is both very hainous and common in the world. *Rob not the poore because he is poore*, doe wrong to no man, but in no case to the needy person, least of all in this respect, that he is not able to resist or reuenge thee. It is great inhumanity and cruelty to oppresse him that is already pressed downe, and therefore is rather to be relieued, then further to be molested. *Neyther treade downe the afflicted in the gate.* Aboue all things abuse not thy might euen in the seate of iustice, to ouerthrow the right of him, that is wrongfully pursued or grieuously distressed. It were great iniustice to beate downe the afflicted in that place, wherein (if they be innocent) they are to be relieued and defended. Yet this is often done by rich and mighty men, who by slaundering, corrupting of the iudges, and delaying of the suites, do euen breake the heartes & backs of the poore. *For the Lord pleadeth their cause*, for although the afflicted cannot defend themselues, or other refuse to plead for them, yet the eternall who is their proper iudge, will by preseruing them, shew himselfe their patrone, and will spoyle their sonne, that spoyle them, and moreouer, by reuenging their enemies, will shew himselfe to be a punisher

niſher of oppreſſors.

Friendship is not to be made vvith hasty men.

24 *Make no friendſhip with an angry man, neyther go with a furious perſon.*

25 *Leaſt thou learne his waies, and receiue deſtruction to thine owne ſoule.*

* *Or a ſnare.*

Fellowſhip with thoſe who are haſty and vnbridled of their affections, is heere forbidden. *Make no frendſhipp vvith an angry man*, chooſe not him to be thy familiar friend, who is of a wrathfull diſpoſition, neither *go vvith a furious perſon*, neyther walke in the preſence of a moody perſon, who is ſoone prouoked, and vſeth alſo to prouoke other. Some by nature ſomewhat haſtie, are not vtterly to be reiected or excluded from our company, if thorough Gods grace they bridle themſelues in any good meaſure. But ſuch as neyther ſtay their paſſions at all by reaſon or Gods ſpirit, are fit to liue alone as dragons and wilde beaſtes. *Leaſt thou learne his vvaies*, leaſt by his example and company, thou be infected with his vices. For he is an ill companion who hindereth goodnes or furdereth euill. *And receiue deſtruction to thine ovvne ſoule.* And leaſt thou meete with a deadly blow at his handes. For the furious perſon ſpareth not to ſhed blood, and ſometimes is wont to miſchiefe or ſlay his neereſt and deereſt friends.

Suertiship.

26 *Be not of the number of them that touch the hande, nor of them that promiſe to pay debtes.*

27 *If thou haſt not wherewith to make recompence [why cauſeſt thou] that the [creditor,] ſhould take thy bed from vnder thee?*

A precept is heerein giuen to the poore to take heede of ſuretiſhip, and a reaſon is added therunto.

Be not of the number of them that touch the hand, be not one that maketh rash and hasty bargins. *Nor of them that promise to pay debtes*, neyther be one that easely promiseth to become surety. *If thou hast not wherewith to make recompence, why causest thou that the creditor should take thy bed frō vnder thee?* Seing thou art not able to perform thy couenant, what reason hast thou to cast thy selfe into such extreem misery, as that thou shalt be put to giue or sell the bed whereon thou lyest, and so to part with a thing most necessary, to the end thou mayest discharge the debt which thou owest for another man. Suertiship is not euill in it selfe, but rash suretiship is a sinne. Suretiship is not a thing vnlawfull of it owne nature, but to some it is very hurtfull, and to all daungerous.

Encroaching. 28 *Thou shalt not remoue the auncient bounds which thy forefathers haue set.*

Those good thinges are not rashly or lightly to be chaunged, which by law or custome of the elders are receiued. *Moses* saith in *Deutronomy, remooue not the ancient bound of thy neighbor which the elders haue set downe, in the possession which thou shalt possesse, in the land which the Lord thy God shall giue thee to inherite.* The same precept *Salomon* heere repeateth and giueth to his sonne. In *Iudea* the chaunging of the markes of landes, did breede great confusion in the yeere of *Iubile*, wherein the grounds were to be restored to the first possessors thereof or at least to their posterity. Among vs, encroaching on other mens possessions, and the deceitfull displacing of the signes of our owne inheritances, causeth suites of lawes, frayes and slaughter oftentimes. If mens grounds should not be seuered by creekes, or ditches, or hedges, or some markes, much wrong would be done, and none should know his owne. Let men make as little conscience of this

Deut.19.14.

sinne

sinne as they will, the word of God pronounceth euery one accursed, that remoueth his neighbours marke. Great men & gentlemen look you incroach not vpon other mens possessions, or looke for a curse vpon your incroaching. *Deut.27.12.*

29 *Hast thou seene a man* diligent in his buisines? he shall stand before kings, he shall stand before meane persons.* *Heb. swift: Quicknes in matters.*

As slownes is grieuous, so swiftnes in working, is acceptable. For he that is quicke in dispatching any matter, performeth the same in a short time and by a ready course. *Hast thou seene a man swift in his buisines?* Hast thou obserued one who dispatcheth any worke of the body or minde, with nimblenes and dexterity, or that flyeth about his masters arrants? *He shall stand before kinges*, he shall be receiued into the seruice of nobles and princes, who are wont to delite greatly in those that are quicke spirited and painefull. *He shall stand before meane or base persons*, he shall not be suffered long to liue obscurely, or to haue some base place or office. Heere it may be obiected, how is this promise of Gods word true, seeing many diligent and painefull labourers are meanely prouided for, whilest idle seruingmen, and loytering ruffians, are intertayned in many great mens howses? Truely these times are very corrupt, but yet oftentimes it cõmeth to passe which is the point here taught, that such as are very seruiceable and laborious, are hired and aduanced before loyterers and sluggards. Nowe, howsoeuer sometimes it is to be seene, that the most diligent and readiest to doe good seruice, are now neglected in this world, yet heerein they are to comfort themselues, that they shall heereafter stande before the king of glory in heauen. O what an high dignity wil that bee aboue the glory of princes and equal to the honour of Angels, for euer to behold the face of

God, and to ſtand in his moſt comfortable preſence. There will be nodoubt more ioy in one day in ſtanding before the Lord, then can bee in an hundreth yeares, by ſtanding before the moſt gracious and glorious prince in all the world.

THE XXIII. CHAPTER.

Temperance.

1 *When thou ſhalt ſit to eate with a ruler, conſider diligently what is before thee:*

2 *Otherwiſe, thou ſhouldeſt put a knife into thy throat, if thou wert of a gredy appetite.*

3 *Deſire not his dainty diſhes, for it is deceitfull meat.*

VVE are taught in theſe ſentences, howe to behaue our ſelues when wee are at ſome great feaſtes, or at the tables of great perſonages. They contayne two exhortations inforced by their ſeuerall reaſons. The former is, *Conſider diligently vvhat is before thee*, that is to ſay, ponder and obſerue with wiſedome and diſcretion, the nature and the number of thoſe meates and drinkes which are placed on the table. This exhortation ſet downe in the firſt verſe, is enforced by a reaſon ſet downe in the ſecond which is, *otherviſe, thou ſhouldeſt put a knife into thy throat, if thou vvert of a greedy appetite*, that is to ſay, elſe, if thou wert vntemperate of thy diet, thou mighteſt by eating or drinking too much, kill thy ſelfe in ſuch ſort, as if that thou didſt put a knife to thy throat, and ſo become the author of thine owne deathe. The latter exhortation is, *Deſire not his dainty diſhes*, that is to ſay, luſt not after nor couet with an vnbridled affection his pleaſant

pleasant delicates. The reason why delicious fare should not vncontinently be desired is, for that it is deceitfull meat, that is to say, it is like a bait vnder which lurketh an hooke, and such foode it is, as will easely ouertake a man, if he be not very watchfull and wary.

Moyling for vvorldly goods.

4 *Trauaile not to attaine to riches, cease from this wisedome of thine.*

5 *Wilt thou cause thine eyes to fly after them? [thou mayst] but they will not be found. For they will make themselues wings like the Ægle, which flyeth vp to heauen.*

It is not vnlawfull for a man to take paines in his calling, that he may get the goods of this life and rise vp vnto wealth. *But to trauaile to attaine to riches*, that is, to drudge and moyle for the mucke of this world, and for the same to ouertoyle the body or torment the mind, is a property of an earthly minded man, and a fault heere forbidden. Neuertheless, this worldlynes is counted wisedom, and it is indeed the wisedome of the children of this world, who in their generation are more politicke and prudent then the children of light. But seeing this is not the wisedome of God but the wisedome of a mans owne braine, and seeing the cunning deuises whereby worldlings go about to hook riches to themselues, are but crafty sleights, and euil vices indeed, euery one is to cease from this his owne wisedome, and to labour that he may be truely wise indeed. Although riches quickly vanish, & although some labour in vaine to be rich, yet many a couetous man there is in the world, that setteth his hart vpon them, and casteth many a long look after them. Vnto such a greedy wretch the spirit of God sayeth in the beginning of the fifth verse, *vvilt thou cause thine*

thine eyes to fly after them? that is to say, wilt thou desire them too earnestly & follow them too eagerly? Wilt thou do as faukeners do, who when they spy any fine birdes, looke after them a long time or send out their haukes to catch them? *Thou maist, but they will not be found.* That is to say, riches will not be caught by thine eyes, but fly away from thee and neuer come to thine handes. Indeede sometimes they that earnestly hunt after the goods of this world, attaine to great abundance of earthly treasures, but oftentimes also it commeth to passe, that (as the sonne of *Syrach* speaketh) *He that moyleth and hasteneth and taketh carping care to be rich, hath by so much the lesse, by how much he trauaileth.* Whereas, in the last place it is said, that riches wil make *themselues wings like the Aegle, which flyeth vp to heauen*: this borrowed speech is added, to expresse the impossibility of attayning to that wealthy estate, which the Lord wil not haue some man come vnto. For the way of an eagle in the ayre cannot be seene nor found out, by reason that she flyeth both so high and so swiftly.

Ecclē.11.11.

Nigardlines.

6 Eate not the meate of him that hath an euill eye, and desire not his daintie dishes.

*7 For, as he * grudgeth his owne soule, so he will say vnto thee, eat and drinke, when his heart is not with thee.*

Shayar or Sayar as some read.

8 Thou shalt vomit out thy morsels which thou hast eaten, and loose thy pleasaunt speeches.

The former word signifieth to measur, the latter to feare, I follow the latter reading, and labour to expresse the sense.

Wee are, as much as may stand with ciuility, to abstaine from receiuing the gifts or vsing the courtesy of niggards, who are called men of euil eyes, because they looke awry and sowrely on those, who fare the better for them. *Eate not the meate of him that*

that hath an euill eye. Either repayre not at all to the table of the miſer, or thereat feede very ſparingly, *and deſire not his dainty diſhes.* In any caſe, luſt not after his delicates in ſuch ſort, as by too great coueting thereof or delite therein, to be drawen to go to his houſe, or to feede too greedely at his table. *For as he grudgeth his owne ſoule, ſo he will ſay to thee, eate and drinke, when his heart is not with thee.* That is to ſay, like as he cannot afford his owne belly a good morſell of meate, ſo it grieueth him that thou ſhouldeſt eate vp his victuals, howſoeuer he will bid thee welcome and pray thee not to ſpare. That it is the cuſtome of niggardes to ſpare from their owne beilies, and to grudge at their gueſtes, not onely daily experience witneſſeth, but the ſon of *Syrach* (who may well be called an expounder of the parables of this booke,) plainely declareth. For in the booke called *Eccleſiaſticus* he ſaith. *There is none worſe then he that grudgeth himſelfe, and this is the reward of his malitiouſnes. For if he do good to himſelfe, he doth it againſt his will, and at laſt he will declare his malitiouſnes. The euill eye grudgeth bread, and is ſcanty at his table.* Great cauſe there is why thou ſhouldſt abſtaine from filling thy ſelfe with the delicates of the enuious man or niggard that hath an euil eye. For if thou ſurfeteſt thereof by reaſon that thou haſt deſired them too greedely, *thou ſhalt vomit out thy morſels which thou haſt eaten,* that is to ſay, caſt vp againe the dainty foode whereon thou haſt fed. *And moreouer, thou ſhalt looſe thy pleaſant ſpeeches if thou goeſt to his table.* For ſeeing he will be grieued to ſee thee eate vp his victuals, thou ſhalt not be able to moue him to myrth or to delite him, by any merry talke or courteous ſpeech which thou (as the manner is) in the time of the feaſt ſhal vtter. Wherefore alſo, as a man is in wiſedom to abſtaine from the niggards feaſt, ſo he is in diſcretion to withhold inſtruction and gracious ſpeeches from the

Eccle. 24. 6. 2. and 10.

the eares of the senseles and graceles foole, according as is taught in the verse which followeth.

Fooles are not to be instructed.

9 *Speake not in the eares of a foole, for he will despise the wisedom of thy wordes.*

The admonition heere giuen is in effect all one with that precept of our sauiour in the Gospel, *Cast not pearles before swine, and giue not holy things vnto dogs.* By comparing of which parable with this it appeareth, that we are not forbidden to instruct any simple or foolish people, but continually to labour in instructing or admonishing of those, who are prophane and vnrepentant sinners, and whose liues are altogether beastly, and whose rage against the truth is bloody. We must not speake in the eares, *that is powre forth holsome counsell continually in the hearing of such fooles and scorners*, for euery such foole, will despise the wisdom of thy words. That is, euery such hog or dog as it were, will but scorne thy prudent speeches be they neuer so excellent, eyther for that they do not vnderstand them, or for that they cannot like them, as being quite contrary to their humors and dealings.

Mat.7.6.

The fatherles by no meanes are to be oppressed.

10 *Remooue not the boundes of the little ones, neyther enter into the fieldes of the fatherlesse.*

11 *For their reuenger is strong, hee himselfe will plead their cause against thee.*

By how much it is an easier matter to wrong such as cannot helpe themselues, by so much it is a greater offence to doe them any hurt. The Lorde chargeth euery one of the people of *Israell* in *Exodus* saying, *thou shalt not molest any vvidovv or Orphant.* To the same purpose speaketh *Salomon* in this place when

Exod.22.22.

when he saith, *remoue not the bounds of the little ones, neyther enter into the fieldes of the fatherles.* That is to say, neyther incroach vpon the groundes of those, who by reason of their young age can make no resistance, neyther take possession vniustly of the lands of Orphants, whose parents are departed, and who cannot helpe themselues. Now great cause there is why thou that goest about to defraude and oppresse them, shouldest abstayne from offering any wrong or violence vnto them. For *their reuenger is strong*, that is, God that is the helper of the helpeles, is full of might and power, though they be weake. *He himselfe will plead their cause against thee.* Albeit they find no patrons in the world, yet he will defende their right, and punish thee for the wrong which thou dost offer vnto them. No man lightly wil be so bolde to touch or iniure the seruant of a mighty man, for that he knoweth that his master will reuenge his quarrel, if he complaine vnto him. And shal any dare to wrong the poore, or to hurt helplesse people, who are the seruants of the Lord of hostes, yea and, (if they be faithful) the kinsmen also of Christ Iesus their redeemer and reuenger? The greatest potentates in the world shal throughly smart for it, if they iniure or oppresse the least of those little ones that beleeue in Christ Iesus.

12 *Apply thine heart to correction, and thine eares to the wordes of knowledge.* *The heart & the eare.*

Two meanes there are whereby wisedome is attained, whereof, the one is inward, the other outward. Both these euery one heere is willed to apply, that is very earnestly to bend. The heart, in the day of aduersity, is to be applyed to *correction*, that is, to beare affliction, to ponder wherefore it is sent, and to receiue due fruite thereby. The eares, when there is any wise counsellor or instructor, are to be applyed

applyed to *the wordes of knowledge*. For by hearing of good instructions and precepts, learning is attained vnto. Yea, as the Apostle witnesseth, faith commeth by hearing, so that they are fooliſh and faithlesse people, who neglect to heare good aduise, but especially who contemne the preaching of the worde.

Children are to be corrected.

13 *Withdraw not chastisement from the child, when thou shalt smite him with the rod he shall not die.*

14 *Smite him with the rod, and thou shalt deliuer his soule from hell.*

Parentes are now admoniſhed to correct their children, and mooued heereunto by the declaration of the great benefit which they shal procure vnto them, by vsing the rod and chastening them according to their desarts, *withdraw not chastisement frō the child*, neyther altogether withholde correction from that youth that deserueth the same, nor correct him too seldome or too sparingly. *When thou shalt smite him with the rod he shal not die*. When thou shalt moderatly chastē him with a twig or wand thou shalt onely cause his flesh to smart, but not kil or slay him, for a rod wil breake no bones. *Smite him with the rod and thou shalt deliuer his soule from hell.* Scourge him with moderation, & he by this means beeing amended, will not afterward deserue temporal or eternall death, but shall be preserued by the stripes which he hath receiued, from the graue and destruction. The cockering of parents is the very cause that diuers children come to the gallows and the correction which wise fathers and mothers exercise their sonnes and daughters with, is the meanes whereby diuers other are saued from sinne and the punishmentes thereof, yea and oftentimes from the very place of execution.

15 *My*

15 *My ſonne, if thine heart be wiſe, mine heart, euen mine alſo, ſhall reioyce.* Parents ioy.

16 *And my reines ſhall leape for ioy, whileſt thy lips ſpeake vpright things.*

What can a father more wiſh vnto his child, then that he may be wiſe, and vtter gracious ſpeeches? In theſe two reſpects, the ſpiritual father heere declareth that his ioy ſhall be full, if he ſhal perceiue his ſonne to haue both an vnderſtanding hearte, and a lippe of trueth and grace. If (ſaith he) *thine heart be vviſe*, that is, if thy ſoule be ſanctifyed, *mine heart euen mine, ſhall reioyce*, my ſoule euen mine who am thy father ſhal be glad. *And my reynes ſhall leape for ioy*, moreouer my inward partes ſhal be moued to exceeding chearfulneſſe, and triumph, *vvhilſt thy lips ſpeake vpright things*, in the meane ſeaſon, whileſt thou vttereſt ſuch ſpeeches as are true, iuſt, holy and gracious, which to doe is a very hard matter, but a thing much acceptable to God, profitable to men, and very praiſeworthy. For as afterward is affirmed in this book, *people vvill kiſſe the lips of him, that vttereth vpright things.*

17 *Let not thine heart enuy ſinners, but (remaine) in the feare of the Lorde all day long.* Enuying of ſinners.

18 *For ſurely there is a reward, and thine hope ſhall not be cut off.*

To enuy ſinners, is to be moued at the proſperity and to loue the company of the vngodly. The feare of the Lord is that pure ſpouſe and louely Lady as it were, to whom we ought to beare ſuch a zeal and affection, as that we ſhoulde ſue vnto her continually and delite alwaies to be in her company to enioy her preſence, not caring for the wicked or the glory wherein they flouriſh. Why ſo? *For ſurely there*

there is a reward, and thine hope shall not be cut off. That is, howsoeuer the wicked shal be destroyed, and the state of the vngodly fade away, yet thou shalt not loose thy labour, but that which thou hopest, shall at last be graunted, though it be long first, euen the possessing not onely of the reuerence of the Lord, but therewith of the crowne of life and eternall glory.

Harkening to counsell.

19 *Hearken my son, and direct thine hart in this way.*

This sentence may very well by ioyned to the two former, seeing therein (as it seemeth) the spirituall father concludeth the former exhortation. Seeing knowledge commeth by hearing, the spirituall father doth first will his sonne to harken. Secondly, forasmuch as a man may heare wise counsell and yet be neuer the wiser, if he perceiue or receiue it not, he biddeth him laying aside all ignorance and childish folly, to be wise. Last of all, for that it is not inough to know the trueth vnlesse it be loued, delighted in and embraced in the affection, he exhorteth him to direct his heart in this way, that is, to cause his soule to affect and follow after the feare of the Lord, and not the way of the wicked.

Banqueting and feasting.

20 *Be not of the number of those that are bibbers of wine, or of those that glut themselues with flesh.*

21 *For the drinker and feaster shall become poore, and the sleeper shall be cloathed with rags.*

Diuers there are whose belly is their God, of whose fellowship the holy Ghost nowe warneth vs to take heede. *Be not of the number of those that are bibbers of vvine.* Follow not the custome nor company of such as haunt the tauerns, or vse to quaffe in one

cup

cup of ſtrong drinke after another, or *of thoſe that glut themſelues vvith fleſh.* Neyther yet be of their crewe or ſociety, who exceedingly loue good cheere & cramme themſelues full of the daintieſt meat that can be gotten. Heere I cannot but thinke vpon the fooliſh cuſtome of the papiſtes, and ſmile at their blinde deuotion and witles dealing. Forſooth, becauſe Chriſt faſted forty daies and forty nights, they alſo abſtayne ſo long, but not from all foode as he did, yet from all fleſh, which as they imagine puffeth vp the fleſh, and therefore is in ſo holy a time not to be taſted, as is conſecrated as it were vnto the ſpirit. In the meane ſeaſon, as if there were not a fleſh of fiſhes, or as if heere *Salomon* had by the name of fleſh forbidden onely the ouercharging of the ſtomach with the fleſh of foules or beaſtes of the earth, they ſpare not to fill themſelues with the daintieſt fiſhes of the ſeas, and moſt pleaſant fruits of the orchards or gardens. As for wine and ſtrong drinkes, they make no conſcience to abſtayne from them, nor to powre them in by bowlefuls, although heere the holy Ghoſt hath as well condemned bibbing of wine as cramming in of fleſh. But the truth is, that neyther eating of fleſh nor drinking of wine is in it ſelfe vnlawfull, but that exceſſe in both theſe and eyther of them, is euill and heere forbidden. The reaſon why ſurfetting and drunkennes is to be auoyded is, for that, *the drinker and feaſter ſhall become poore, & the ſleeper ſhall be clothed vvith rags.* Such banqueters as heere are ſpoken of incurre pouerty, partly through their great expenſes, and partly through their looſing of the time. And for that much eating and drinking cauſeth much ſleeping, and much ſleeping bringeth extreeme pouerty: to make the vices of drinking and ſurfetting the more odious, it is ſaide, that the ſleeper ſhal be cloathed in rags, that is, go in torne and patched apparrell.

22 *Hearken to thy father who hath begotten thee, neither dispise thy mother when shee shall be olde.*

Parents are not in age to be despised.

In the former part of this sentence a reason is set downe, why a father should be heard and obeyed. The reason why thou art to hearken to him is, for that he hath begotten thee. That is, he is the instrument vnder God of thy beeing, and the father of thy flesh as the Apostle speaketh. In the latter part of this verse a charge is giuen to children not to despise their mothers in their old age or for their olde age but rather in this respect to honour them the more. Indeede there is no cause why the mother should be contemned when shee groweth into yeares. For although her olde age maketh her subiect to manifold infirmities, yet withall it maketh her wise, and reuerend and graue, for which cause as she is at all times to be honoured, so then especially she is to be regarded.

23 *Buy trueth and sell it not: [likewise] wisedome, instruction, and vnderstanding.*

Trueth is to be bought but not to be solde.

Properly those thinges are said to be bought, which are gotten with some cost or labour. Whereas then euery one is willed to buy trueth, the meaning is that he is to purchase faithfulnes and sincerity vnto himselfe, not sparing any paines or charge to this intent and purpose. This heauenly trueth, (as also the graces heere mentioned,) is by all good meanes to be sought after, but it is only to be bought of Iesus Christ, as is taught in the Reuelation of Saint *Iohn*. As trueth is to be bought, so it is not to be sold. For we are not to estraunge it from vs for any thing in the world, nor to make vile account of it, as commonly they do of their possessions, that sell them. Truely there are many vnthriftes of this sorte,

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ſorte, who ſell and paſſe away from them the graces of Gods ſpirit, exchaunging them with the vanities of this preſent life. Now ſeeing wiſedome, inſtruction and vnderſtanding, of which three vertues much hath before beene ſpoken in this booke, are precious iewels as well as trueth, they are in like manner to be bought but not to be ſold, eſpecially ſeeing no man can put them away from him, without making ſhipwracke of fayth and a good conſcience. Yet many there are, who as eaſely and willingly forſake and forgoe theſe and ſuch like gifts of the ſpirit, as *Eſau* ſolde his byrthright for a meſſe of pottage.

24 *The father of a righteous ſonne doth greatly reioyce, he that begetteth a wiſe child is glad in regard of him.* Parents ioy.

25 *Let thy father and thy mother reioyce, and let her that hath borne thee skip for ioy.*

Againe and againe doth the holy Ghoſt exhorte children to labour by all good meanes, that they may be a comfort to their parents. Naturally the father counteth the weldoing of his ſonne to be his owne welfare, and his vertue to be his owne glory. Hence it is, that the well diſpoſed father taketh exceeding comfort, when he ſeeth his ſonne both to know the trueth and to practiſe that which is iuſt and equall. Hence it is alſo on the contrary ſide, that he greeueth not a little, when he perceiueth him to be vncapable of knowledge or wicked of life. Seeing it is ſo (ſaith the ſpirit of God in this place to euery child,) let *thy father and thy mother reioyce*, cauſe both thy parents by thy wiſedome and vertue to be glad, *and let her that hath borne thee skip for ioy*, but eſpecially cauſe her to whome thou waſt a great paine and griefe in bringing thee forth, to

receiue aboundant consolation by thy prudent behauiour and vpright life.

26 *My sonne, giue me thine heart, and let thine eyes diligently obserue my waies.*

The adultere-sse is a deep ditch.

27 *For a whoore is a deepe ditch, and a straunge woman is a narrow pit.*

28 *Moreouer she lyeth in waite as a robber, & multiplyeth transgressours among men.*

As the wise father hath before exhorted other of his children to take heede of sundry vices, so heere he warneth as it were one amongst them whom he perceiued to be inclined somewhat vnto incontinency, to take heede of fornication. To this ende, first he willeth him to giue him his heart, that is, his affection, renouncing himselfe and setling his loue onely and fully vpon the Lord, and the instruments which the Lord vseth to call him to repentance, and to draw him to his kingdome. Secondly he biddeth him to let his eies diligently obserue his waies, that is to say, to apply his vnderstanding and mind and his whole care, to regard his precepts and the truth, which is the right way wherin he is to walke. Thirdly, he sheweth that there is great cause why his yong sonne should obey him and regard his precepts and waies, telling him that there are very dangerous waies in this world, and snares laide in sundry corners. For, *a whoore is a deepe ditch, and a straunge woman is a narrow pit.* She is heere called a whoor and a straunge woman, who is wantonly giuen, beeing another mans wife. Such a one is as a deepe ditch, whereunto a man may easely fall, but he can hardly come out from thence, and as a narrowe pit, which is a very dangerous and troublesome hole, whereunto a man may slip at vnawares, but therein he cannot stirre himselfe or be at ease.

For

For the naughty woman bringeth distresse and trouble, yea death and destruction vnto her companions. *Moreouer she lyeth in wait as a robber, and multiplieth transgressours among men.* Furthermore, euen as a thiefe lurketh in a den or bush to get a prey, so the wanton woman, lyeth in wait and vseth baytes to steale the heartes of men, yea and preuaileth with many, thus increasing the number of notorious offendors in the world. Wherefore lust not after the straunge woman in thine heart, neyther cast thine eyes toward her to couet her in thy mind, but resigne thine affection vnto the Lord, and looke vpon his law, as that onely right way wherein thou canst walke safely.

Drunkennes is the root of many euils.

29 *To whom is woe? to whome is alas? to whome is strife? to whome is babbling? to whome are wounds without cause? to whome is the rednes of the eyes?*

The purpose of the godly father being nowe to dissuade his sonne from drunkennes, in this question which he propoundeth, he setteth downe in an heape, the greate and sundry euils which this vice bringeth with it. It worketh first of all woe, that is extreeme griefe and misery temporall and eternall. For the scripture is wont to call euery heauie iudgement of the Lord in this life and eternall condemnation, by the name of woe. And certaine it is, that as the drunckard shall be plagued in this world, so (without vnfained repentance) he shall neuer enter into the kingdome of heauen. Secondly, it worketh alas, that is, groning and sighing by reason of a miserable and poore estate, for so much the word importeth. Thirdly it causeth strife, to wit in the time of drinking, at which time drunkards are wont to cauil one at another, and to braul and scould and rage like people out of their wittes.

Fourthly it maketh men to babble, for when the wine is in, neither can men commonly keep any secret, neither vse they to be silent, but eyther they pleasantly skoffe and iest vpon euery light occasion, or talke vainly and friuolously, or inueigh bitterly against magistrates, ministers, and good people. Fiftly drunkennes causeth woundes without cause. For though the drunckard deserueth well to be punished yet he is oftentimes beaten when he prouoketh no man, yea and when he knoweth not what is done to him, or how to helpe himselfe or to reuenge himselfe. As to suffer for a good cause is an happy thing, so to be thus wounded without cause, is a shame and misery. Last of all, it worketh *readnes of the eyes*. For much drincking causeth humors to abound in the body and especially in the face, and namely in the eyes, which thereby are oftentimes both blemished and blinded. The poophane aud beastly drunckardes make a iest of this readnes of the eyes and say that they had rather drinke out their eyes, then that the wormes should eate them out. But seeing the body is the temple of the holy Ghost, and the eies are as it were the lights and windows of this temple, as in blemishing their faces they hurt themselues, so they heerein sinne against God, who will destroy them that destroy his temple, and cast them into vtter darkenes, who darken as it were the lights of his habitation. This that hath beene spoken in this verse against drunkennes, may be sufficient to moue any reasonable man to abhorre this vice, but such as giue themselues vnto swilling, are indeede brute beastes, and therefore nothing almost will preuaile with them.

Drincke wine. The properties of drunckards.

30 *Euen to them that tarry long at the wine, to them that goe and seeke out * mixt wine.*

The

The aunſwere vnto the demaunde in the verſe going before, is heerein contained, which defineth who is the miſerable man before ſpoken of, and deſcribeth drunckardes vnto vs by their properties and conditions. They are in the former place noted to be ſuch, as *tarry long at the vvine*: that is, who ſpend much time in drincking, and are not content with a little ſtrong drinke, but powre in one bowlefull after another. In the ſecond place they are declared to be ſuch, as go to ſeeke out mixt wine. That is, they haunt the tauerns, and ſearch from place to place, where is the pleaſanteſt, ſtrongeſt and fineſt drinke, that it may ſpurre them on forward vnto all exceſſe. Thus drunckards offend, in ſpending too much time in drinking, in ſwilling in too much, in ſeeking their bane, and in labouring to ſatisfy their dainty taſt vnto the full.

31 *Looke not thou vpon the wine when it appeareth red, when it ſheweth his colour in the cup, or ſtirreth very kindly.*

Occaſions of drunckennes are to be auoyded.

A remedy againſt drunckennes heerein is preſcribed. *Looke not thou vpon the vvine vvhen it appeareth red.* Caſt not thine eye vncontinently vpon the drinker, for that which the eye beholdeth, the heart coueteth, looking vpon the wine is heere forbidden, not as an euill thing, but as a way and meanes vnto euill. So likewiſe is the beholding of the colour of it, or (as it is in the hebrew) of the eye of it in the cup. For when it ſhall haue a louely and a liuely looke, and when it ſhall be graced alſo by the cleerenes and comelines of the veſſell wherein it is, then it hath the greater force to allure. But eſpecially when it ſhall ſtirre very kindly, that is to ſay, leape and ſpurt in the cup. In which words (as it ſeemeth) good wine is painted out and reſembled to a fayre and beawtifull damſel, whoſe cheekes are ruddy, whoſe eies are liuely and pear-

cing, and whose feete are nimble and dancing, who by these meanes doth draw the eyes of men toward her, and enamor and entangle their affections with her. The summe of this whole sentence briefly is, that all occasions and prouocations vnto drunckennes, are to be shunned with all care and diligence.

The effects of drunkennes are greeuous and deadly.

32 *In the end it will bite as a serpent, and sting like a cockatrice.*

Least the pleasantnes of the wine deceiue and allure our senses, the bitternes and grieuous effects thereof, are heere declared by way of comparison. A serpent or snake greatly hurteth a man by the venemous byting of his teeth. But those poisoned creatures, which sting with the tayle, as doth the adder and (as I think) the cockatrice, do work more deadly harme. For some of them paine him whom they sting with extreeme torment, some make him runne mad, and some cause him to bleede to death. Euen so doth wine gulled in without measure affect and destroy such as are giuen thereto. It troubleth the brayne, it inflameth the liuer, it ouerwhelmeth the stomach, it maketh the belly ake, and the whol body feeble, and causeth in the end deadly diseases. besides all this, it defileth the conscience, it turneth a man into the shape of a beast, and draweth eternal destruction both vpon body and soule. Pouerty, shame, sicknes, death and condemnation, these are the effectes of drunkennes, then which no bitings or stingings of serpentes or venemous creatures, are more bitter and vntoletable.

The scorpion and the hemorrous and such like do sting.

33 *Thine eyes shall behold straunge women, and thine heart shall speake froward things.*

Drunkennes is the mother of lecherie.

Neyther the outward senses of the body, nor the inward powers of the minde (as heere is shewed) will

will be able to do their office, if wine be immoderately taken. As touching the eyes, they will behold ſtraunge women. For drunckardes beeing inflamed and made merry with much wine, turne their looks toward their neighbors wiues, whom they ſee to excell in beauty. Thus they haue eyes (as the Apoſtle ſpeaketh) ful of adultery and which ceaſe not to ſin. As concerning the hearts alſo of thoſe that are well tipled, *they ſpeake froward things.* For they bid them lie in wait for the chaſtity of ſuch ſtraunge womē. as are fayre, and they luſt after them, and thinke vpon vayne and wicked matters. Thus drunkennes cauſeth ſuch as are giuen to this vice, to commit adultery in their heartes. Now when the eyes and hart haue conſented and conſpired vnto euill, the body commonly will not be long, ere it ſhoulde yeelde and put it into practiſe. Wherefore drunckennes cauſeth wantonnes, which is ſo foule and damnable a ſinne, as that whatſoeuer bringeth men thereunto, deſerueth to be abhorred and fled, euen as a toad or a ſerpent.

34 *And thou ſhalt be like him that lyeth in the midſt of the ſea, and like him that lyeth on the top of a maſt.*

Drunkennes cauſeth a man to ſtagger and to be in great daunger.

Whoſoeuer he is that lyeth in the middeſt of the ſea, he is in great daunger of his life, and ouerwhelmed with the flouds and waues in ſuch ſort, that he cannot tel what to ſay or do, or whither to turne himſelfe, being toſſed vp and downe and compaſſed with the waters on euery ſide. Such is the eſtate of the drunckard, who is euen owerwhelmed with the abundance of humors, which wine exceſſiuely drunk cauſeth, ſo that his ſenſes are taken from him and he ſtaggereth as he goeth, yea and oftentimes lyeth downe in ſome hole or ditch. Againe, he that lyeth on the top of a maſt, is troubled and much ſhaken

ſhaken with the winds if there be any tempeſt, yea and blowen into the ſea, if he hould not the faſter. So ſtandeth the caſe with the druncken man, he is caried hither and thither with the guidines of his head and lightnes of his brayne, and is lifted vp and downe with no ſmall daunger, which yet (as being a ſleepe) he perceiueth not at all. They that haue any care of themſelues would not be in ſuch a caſe for al the goods of the world, and therefore ſeeing drunckennes bringeth men into ſo feareful & dangerous an eſtate, it concerneth euery one to ſhun this ougly and deteſtable vice.

Drunkennes maketh men ſenſeles and ſenſuall.

35 *Some haue ſtricken me* [*ſhalt thou ſay*] *yet haue I not beene ſicke, Some haue beaten mee, yet I haue not felt it: when I ſhall wake, I will go on, and ſeeke after this, yet more and more.*

Two other particular harmes ſpringing from drunckennes, are heerein ſpecified beſides thoſe which already haue beene named. The former of theſe, ſenſleſnes, the latter, ſenſuality. *He that ſaith, ſome haue ſtricken me, yet I haue not beene ſicke, ſome haue beaten me, yet I haue not felt it*, declareth plainly, that he is very blind and ſenſeles. For he ſpeaketh of himſelfe as if he were a very ſtocke and ſtone. As the iuyce of the grape, ſo the wine of ſin, (as of pride and error for example,) maketh men euen without feeling and benummed. The drunckard, that although he hath thus beene beaten, yet ſetteth downe with himſelfe, that when he awaketh out of his drunkennes and wine, he wil go on and ſeeke after his pots ſtil more and more, doth euidently ſhew, that he is no leſſe ſenſual then ſenſeles. For he plainely declareth, that to enioy a little pleaſure, he feareth not nor careth to returne to great miſery. He is therefore like the dog that returneth

to

to his vomit, and like the sow that when she hath beene washed, hasteneth to tumble againe into the myre. He is like vnto the horsleech, which the more it sucketh, the more it thirsteth. Thus the foole repeateth his folly, and the custome of drincking, causeth in the drunckard, a thirst of drinke. Nothing in these verses is spoken of drunckards, but that which daily experience verifyeth to be most true. Looke on the estate of the pot companions and good fellowes of this world as they cal them, and eyther you shal see them to be plagued of the Lord with some special iudgement, or to be poore beggars, or to be notorious brablers or pratlers, or to be marked with some blemish in their bodies or faces. Moreouer, you shal see them to be wantons and wanderers, but seldome or neuer to come to repentance, or to leaue their wickednes. Nay this is their custome from day to day, to returne to their follies, and to this end to seeke out strong drinke in the morning, and to sit at it vntil the euening.

THE XXIIII. CHAPTER.

1 *Enuy not the wicked, neyther desire to be with them.*

2 *For their heart imagineth destruction, and their lips speake euill.*

Enuying of the wicked.

WHen the vngodly eyther rage in cruelty or flourish in prosperity, the godly are often moued vnto sore passions, and exercised with wonderful temptations. Sometimes they are stirred vp vnto anger and impatiency, disdayning and being offended, that they which deserue the heauiest iudgements of the Lord, should receiue and inioy his greatest blessings of this life. Sometimes, they are

are tickled and inflamed with a burning desire of being acquainted and in a league with them, to the ende they may not be hurt by them, but liue in quietnes and prosperity together with them. This enuying of the wicked and desiring to be with them, is forbidden in the former of these sentences, as a thing vnlawfull and greatly hurtfull. There is no fellowship nor desire of society betweene light and darknes: so likewise, there ought to be in the godly, no desire of the company or conditiō of the vngodly. And as we see that the little lambe can neuer be brought to be in nature like to the wolfe, nor seeketh to be with him in the same place or pasture, so the innocent and iust person shoulde neuer by any temptation be drawen to follow the condition or company of the euil man, who setteth himselfe to worke mischiefe. The onely consideration that the hearts of the wicked men imagine destruction and *their lips speake euill*, should stay euery one from affecting their waies, and desiring their society, as is declared in the second verse. For who would be in loue with them or willingly be like them, who in vildnes of disposition are like the dung, or in venemous malitiousnes like vnto the serpents. I my selfe haue receiued comfort heerby, & despised the rage and the glory of the wicked, when I haue obserued and pondered, that they are such men, whose hearts are full of guile, pride, couetuousnes & such like vices, and whose tongues are accustomed to vtter blasphemies and lyes.

By vvisdome an house is buils.

3 *By wisedome an house is builded, and by vnderstanding it is established.*

4 *And by knowledge the inward roomes, (thereof) are filled with all precious and pleasant substance.*

Sundry vertues are heerein commended by their seuerall workes, to the end that they all may be laboured

boured after. The first vertue is wisedom, wherby as is said, *an house is builded*. Indeede, neither can the foundation of a building be strongly laide, nor the frame thereof be wel situated, but by wisedom. And if a material house cannot be erected happely without wisedom, much lesse can that which is spirituall. The second vertue heere commended is vnderstanding, whereby, as is further taught, an house is established or ordered. So it is, that skil of disposing matters ment heere by vnderstanding, doth, if it be vsed in the art of building, square out euery part thereof in due proportion, and cunningly set the same together. Likewise, as the beginning of euery matter is happely entered on by wisedome, so the ordering and directing thereof is acccomplished by vnderstanding. The last vertue heere spoken of is knowledge, whereby the inward roomes of the house are filled with all pretious and pleasant substance. Vnto the prouiding and treasuring vp of food, of money, and all things necessary & comfortable, the knowledge of times, of the prices of things, and of the meanes whereby commodities may be attained, is requisite. Wherfore as wisdom is that vertue wherby an house is builded, and vnderstanding the gift whereby it is strengthened, so knowledge is the meanes whereby it is well furnished and filled. It is not to be maruailed at, that many yoong maried folke and housholders in these daies, haue nothing in their families but want of necessaries & bare wals, seeing they want both wisedom and vnderstanding and knowledge, and are ful of ignorance aud folly.

5 *A wise man is to be with might, and a man of vnderstanding to fortify strength.* VVisdome is aboue strēgth.

6 *For by pollicy thou shalt make warre for thy selfe, and by the multitude of counsellours, obtaine safety.*

It is manifeſt that might or force of warre, needeth and requireth a wiſe man. For no armie be it neuer ſo mighty, preuaileth, vnleſſe a prudent perſon lead or rule the ſame. Wherfore in warre, with a multitude of valiant ſouldiors, wiſe captaines and counſellors are alwaies to be ioyned and ſente forth. Theſe are they, who (as is ſhewed in the former of theſe verſes) ſo fortify ſtrength, as that by their direction and aduiſe, valiant and mighty men are able to do a great deale more, then they can without them. Hence it is, that it is ſaid in the latter of theſe two verſes, that *by pollicy thou ſhalt make war for thy ſelfe, and by the multitude of counſellors obtayne ſafety*. By which wordes is proued, that ſtrength is helped by wiſedome, and that the inſtrumentes of warre, are made more forcible by men of ſkill. For ſeeing, as heerein is ſhewed, the field is wonne, not by ſtrength but by deuiſes, and daungers are turned away, not by the might or valour of armed men but by aduiſe and counſell, it appeareth that wit is aboue ſtrength and a furtherance thereunto. A like concluſion is elſewhere made by this our *Salomon* vpon an obſeruation which he had, which alſo ſeemeth to haue beene the occaſion and fountayne of this inſtruction. *This vviſedome alſo* (ſaith he in the booke of the preacher) *haue I ſeene vnder the ſunne vvhich is great vnto mee. There vvas a certaine ſmall City and in it a fevve men, and there came againſt it a great king, vvho beſeeged it and buylt greate fortes againſt it, And there vvas found therein a poore vviſe man, vvho deliuered the City by his vviſedome, but none remembred the man. Then ſaid I, vviſedome is better then ſtrength, although the vviſedome of the poore be deſpiſed and his vvordes be not heard: and the vvords of the vviſe that are lovvly are to be hearde, rather then the cry of him, that beareth rule ouer fooles. Wiſdome is better then inſtrumentes of vvarre, but one that goeth aſtray, ouerturneth much good.*

Eccle.9.13. &c.

7 Wiſe-

7 Wisedome is too high for a foole, he cannot open his mouth in the gate.

8 Him that imagineth to do euill (men) will call an author of wickednes. Folly.

9 The wickednes of folly is a sinne, but a scorner is an abhomination vnto men.

The praise of wisedome hath beene declared in the verses going before; in these, the dispraise of folly is set downe. As concerning the foole who is possessed with ignorance and vanity, by reason of his folly, he cannot open his mouth in the gate. He is so pressed downe with earthly cares or pleasures, or so hindred by the dulnes or blockishnes of his senses, that *vvisdom is too high for him*: that is to say, he cannot attaine to knowledge, or the good giftes of the spirit. It may be he hath some desire to become wise, but because he taketh no paines, or hath no faculty in him, he cannot reach to high poynts of learning. Hence it is, that *he cannot open his mouth in the gate*. For seeing he hath no wisedome, he can haue no eloquence, no nor preferment, if thinges be ordred aright. Thus much is meant, when mention is heere made of opening the mouth, whereby a gift or liberty of speaking is signifyed, as by the naming of a gate, the places of assembling is noted out, which in olde times was in the gates of the towne or city. In these gates (as is affirmed in the eight verse, *him that imagineth to do euill, men vvill call an author of vvickednes*. In which wordes is further declared, that as folly causeth men to wante preferment and praise, so it bringeth them to punishment and shame. If any musing on mischiefe in his bed, or hauing a knauish wit (as we say in our english tongue) is cunning in finding out the waies of practising mischiefe, or skilfull in the trickes of cousening and deceit: the well affected people and

vp-

vpright iudges, will cry out vpon him as a captaine of mischiefe, and condemne him as a great offendour. For as by frailty and errour to transgresse, is a thing that is tolerable and may finde pardon, so willingly and wittingly to do euill, is a matter most worthy of blame and punishment. Thus much is taught more plainely and fully in the ninth verse wherein is said, that *the vvickednes of folly is sinne, but a scorner is an abhomination vnto men*. Wherein, by *the vvickednes of folly*, the euill deede which is committed of simplycity or infirmity, is meant. Such a deede is a sinne, that is a transgression of the law, seeing ignorance or infirmity excuseth not in the whole but in part. *But a scorner or a scorners vvickednes, is an abhomination to men.* For the euill deede or crime which is done of knowledge and pride and continued in, is more then a sinne, euen an abhominable filthines, which not onely the Lord but men cannot but detest & abborre. And as concerning the scorner himselfe who sinneth with an high hand or scorneth all good instructions, he is to be shunned as an heathen or publican, yea and sometimes as a toad or serpent.

10 *If thou faint, in the day of aduersity, thy strength shall be small.*

Deliuering of the oppressed.

11 *Deliuer them that are drawen to death, for shouldest thou withdraw thy selfe from them who goe downe to the slaughter.*

12 *If thou say, behold, we knew not of it, shall not he who pondereth the heartes vnderstand it, and doth not he know it who preserueth thy soule, doth not he also recompence euery man according to his workes?*

Euery one is exhorted in these sentences, according to his place and power by all lawfull meanes

to helpe the afflicted. Diuers when they see the innocent troubled or oppressed, are slacke to succor them, yea by reason of the rage or power of tyrants, they become fainthearted, so that they are afrayde to speake for them. If (saith the spirit of God to euery one that may by worde or deede helpe the afflicted) thou cary thy selfe thus faintly and neglectest to performe the duety of brotherly loue, *In the day of aduersity thy strength shall be small.* That is, in the time of trouble, thou shalt want both courage within thy selfe and comfort without thee. For thou shalt finde no friendes to stand by thee, no not in a righteous cause, or at the least, thou shalt finde no other then faint and cold friendship in the worlde. Wherefore *Deliuer them that are drawen to death, for shouldest thou withdraw thy selfe from them that are drawen to the slaughter?* That is to say, rescue by thy power if thou art a magistrate, or by all lawfull meanes whosoeuer thou art, such as being innocent, are brought into daunger of death. If any be iustly troubled or condemned to die, he is not to be deliuered. But if might oppresse right or violence be offered to the poore & afflicted, euery one is bound to defend his neighbour from wrong, as much as in him lyeth. *For shouldest thou withdraw thy selfe from them that go downe to the slaughter?* That is to say, art thou to withhold thine helpe from preseruing of the poore and innocent, who are laid downe on the blocke to be slayne or drawen to the stake to be burnt, from the stroke of the sword or flame of the fyre? Let therefore iudges and mighty men deliuer the poore and the needy out of the hand of the wicked as it is in the Psalme. The states of *Iudea* deliuered *Ionathan* from *Sauls* cruelty by their power. *Hester* saued the people of the Iewes from destruction by the grace and fauoure which she had with the king, and *Daniell* by his wisdom and earnest suite, obtayned delay of the bloody

Psa 92.4.
1. Sam.14.46
Hest.8.4.

execution vpon the wise men of *Chaldea*. Let euery
Dan.2.15. one by all lawfull meanes in like manner defend all righteous causes and persons. But because diuers are wont to plead excuses when they are called to this duety, therefore in the twelfth verse, these are preuented and aunswered. *If thou say behold vvee knevv not of it, shall not he vvho pondereth the hearts vnderstand it, and doth not he knovv vvho preserueth thy soule, doth not he also recompence euery man according to his vvorkes.* As if it were said, now if thou seekest excuses or pleadest ignorance, as, that thou knowest not whether they be in trouble or no, or whether their cause be good or bad, or howe to helpe them; shall not the searcher of the heartes perceiue whether thou dissemblest or no, or shall not he who preserueth thee in safety and prosperity, (to the end that thou maist succour those that are in misery; consider thy dealing with thy poore brethren, and himselfe deale with thee according to thy desart?

VVisdom is svveet.

13 *My sonne, eate hony, for it is good, and the hony combe which will be sweete to the roofe of thy mouth.*

14 *So shall the knowledge of wisedom be to thy soule, if thou shalt find it, and thine hope shall not be cut off.*

In the former of these two verses the spirite of God calleth vs to eate hony, not for that the matter is great whether we do so or no, but by the tast of this sweete creature, to allure vs to the studie of wisedome, and to shew that this grace of God is as sweete to the soule, as the hony or hony comb is to the tast of the mouth. The doctrine of the word of God seemeth vnto diuers, to be very bitter and vnpleasant, by reason that it enioyneth hard

dueties

duetie̅s to flesh and blood, and cannot be perceiued by the naturall man. But surely vnto the spirituall man it is most sweet and comfortable, within whom it worketh knowledge & feeling of the ioy of the holy Ghost. For whatsoeuer was written, that was written, for our learning, that wee through patience and comfort of the scriptures may haue hope. This hope vpholdeth vs in this present life, and at the last in the world to come shal obtaine the good things which *it* doth expect, as is taught in the latter end of the fourteenth verse. For when it is said, *thine hope shall not be cut off*, heereby is meant, that although a wise man do not presently enioy or tast the tree of life so greatly desired and longed for, yet seeing he trusteth and wayteth on the Lord, the time will come wherein he shall be made partaker of most happy peace, plenty, immortality and glory, all which things are sweeter then the hony or the hony combe. Thus wisedome in the effect is holsome and delitesome, and in the end pleasant and full of comfort.

15 *Lay not waite O wicked man, at the house of the righteous, and spoyle not his resting place.*

16 *For the iust man falleth seauen times and riseth againe, but the wicked rush into euill.*

Lying in vvait for the righteous. Or his lying dovvne, to vvit (as it may be take̅) him lying dovvne vnder the burden of some aduersity. Psa 37.32.

A precept heerein is giuen vnto persecutors or such as are enemies vnto the godly, to stay themselues from annoying & pursuing of the innocent. As the prophet *Dauid* testifieth in one of his Psalms, *The vvicked man vvatcheth for the iust man, and seeketh to put him to death.* This beeing the custome of the wicked man, the spirit of God heere calleth to him as it were by name, and first willeth him, not to practise any secret mischief against the righteous,

nor to lurke in some corner eyther to take him, or to get some aduantage against him. Secondly he chargeth him, not to offer him any violence, nor to prey vpon his goods, and namely not to spoyle or destroy his resting place. There is great cause why the wicked man should let the iust man alone, and not go about to disturbe him when he is a sleepe or to spoyle his possessions. For first, *the iust man falleth seauen times and riseth againe*. That is to say, the innocent person is afflicted with many troubles, but in the end is deliuered out of them all. And as he that falleth and riseth receiueth no great hurt, so he that is troubled and escapeth out of trouble fareth well inough. *But the vvicked rush into euill*, that is to say, the vngodly perish in aduersity, being so ouerthrowen therein, that they neuer are able to recouer themselues. They are altogether like vnto those miserable persons, who tumbling downe a steepe hill or a payre of stayres, so breake their backes or their neckes by a wofull & fearefull downfall, that they neuer rise againe, but ly groueling, not beeing able to stirre hand or foot. There is then great difference betweene the slips and stumblings of the godly, and the downefalles and dashings of the wicked.

Reioycing at enemies harmes.

17 *Be not glad when thine enemy falleth, and let not thine hearte reioyce when hee stumbleth.*

18 *Least in the eyes of the Lorde beholding it, it seeme euill, and he turne his wrath from him vpon thee.*

In the former sentences hath beene taught, that a iust man may fall into many aduersities, how be it not so, but that he may also rise again. In this is declared, that when any man falleth into trouble, he that

that is his aduersary, is not to triumph in this respect. *Be thou not glad vvhen thine enemy falleth.* Shew not any signes of myrth when thine aduersary is afflicted, *and let not thine heart reioyce, vvhen he stumbleth.* Yea, be farre off from conceiuing any inward or secret ioy, when any mishape befalleth him. This precept may be thought to be contrary to the practise of the godly. For *Moses* and diuers other of Gods seruants haue reioyced when their enemies haue beene destroyed. But indeed he and they did not so much triumph or delite in the misery of the wicked, as in their owne deliuerance, neyther were they glad of the destruction of their enemies, and as Gods glory did appeare in the punishment of the vngodly. A man may with a pure intent to Gods glory, and in an holy zeale, reioyce at the ouerthrow of the enemies of God and his Church, but he may not simply reioyce at the fall of his aduersary, nor vncharitably triumph ouer him with a gladnes of heart arising from secret hatred. But why is this vncharitable and vnholy ioy to be taken heede of? *Least in the eyes of the Lord beholding it, it seeme euil, and he turne his vvrath from him vpon thee.* That is to say, first, least the Lord be offended and angry with thee for hauing and nourishing such an vnkind and filthy affection in thine heart. For the Lord pondereth the spirits, and would haue thee euen to loue thy very enemy, and therefore to pity him and not to reioyce at his misery. Secondly, least the Lord for this thy sin lay the same affliction on thee, which he doth on thine aduersary, which would be smally to thy comfort. Indeede it oftentimes so falleth out, that he that is glad for the misery of his neighbour, falleth himselfe into the same aduersity. These last wordes, *and he turne his vvrath from him vpon thee*, are not so to be vnderstoode, as if that therefore a man were not to reioyce at his enemies fall, least by so doing his good might be procured, to

wit, the remoouing of the ſcourge that is vopn him. But by this ſpeech euery one is warned to take heed of vncharitable reioycing at the miſeries of thoſe that hate him, leaſt by this meanes he draw Gods wrath and plague vpon himſelfe. This poynt therfore is well to be obſerued.

Fretting at the vngodlie.

19 *Frete not at thoſe that are bent vpon miſchiefe, neyther yet enuy thoſe that are wicked.*

20 *For there ſhall be no latter part to the miſchieuous man, the candle of the wicked ſhall be put out.*

Firſt we are willed heerein not to be angry or offended at the proſperity of thoſe that ſet themſelues to hurte or oppreſſe their neighbors. For the hebrew word which is tranſlated fret not, doth ſignify and note out wrathfulnes or furiouſnes. Secondly, we are againe warned, not to enuy the wicked, touching which matter much hath beene ſpoken before. Thirdly, we are moued not to fret at the miſchieuous tyrantes and oppreſſours of this worlde for this reaſon, to wit becauſe there ſhal be no latter part or end vnto them. That is to ſay, no happines nor ſaluation in the end. For as it is in the Pſalme, the end of the miſchieuous ſhall be cut off. In the latter part of his life or at his death, the vngodly perſon is plagued with great euils and miſeries. Laſt of all we are taught, that therefore the proſperity of the wicked is not to be enuied, becauſe their candle ſhall be put out. That is to ſay, their health, wealth, glorie and flouriſhing eſtate ſhall decay and be turned into miſery. But this phraſe hath alſo beene ſpoken of before in this booke.

Pre. 23.17. alſo 13.8.

Pſal. 37.

21 *My ſonne, feare God and the king, and*

and meddle not with them that make alterations. Makers of alterations.

22 *For their calamity shall sodainly arise, and who knoweth the destruction of them both.*

These two sentences are very pretious, & worthy to be written in letters of Golde. First euery one herein is exhorted, in heart to reuerence and in deed to obey two great and mighty persons. The former person is *God*, who is worthely named in the first place, for that he is chiefly, wholly, and then onely to be obeyed, when princes wils cannot be done, vnlesse his will be transgressed. Wherfore they offend against this precept & against the Lord, who eyther put into practise those cõmandements of men which are quite contrary to the laws of God, or, though they diligently obserue the statutes of princes, yet neglect the dueties which they owe vnto the Lorde, and reuerence not nor worship his maiesty. But the Lord is most mightie and able to kill both body and soule, wherefore he especially is to be honoured. The king is also a mighty person and the Lords deputy on earth, for which cause next vnto God in the Lord and for the Lord, he is to be feared. For as we are to giue vnto God those things that are Gods, so we are to giue to *Cæsar* those things that are *Cæsars*. And this feare *Mat.22.21.* which we are to cary towards the king, should shew it selfe in giuing honour vnto him as the Apostle *Peter* declareth when he saith *feare God and honour the king*. *1.Pet.2,13.* Wherfore they greatly offend, who as concerning the exercises of religion, giue vnto God that which is Gods, but withall giue not to princes that which is their due, and eyther refuse to pay tribute to them, or take vp armes against them, or breake their good lawes, or will not submit themselues to their punishmentes, or seeke to chaunge or abolish

their decrees and ſtatutes. We are well warned in the latter part of the former of theſe two verſes, to take heede of ſuch chaungers of Gods lawes and mens lawes, when as it is ſaid meddle not with *them that make alterations*. For by thoſe that make ſuch alterations are ment ſuch as ſwarue frō the holy lawes of God concerning religion & Chriſtian obedience, or from the wholſom laws of princes, touching pol-
1. *Tim.* 1. 9. licy or ciuil peace. Of this number are they, whom the Apoſtle calleth lawleſſe people, and ſuch as wil not be ſubiect. They that reiect the vaine traditions of man, or that ſeeke to haue corruptions purged out of the Church or any diſorder amended by Gods word, (ſo that they ſeeke this lawfully, diſcreetly and peaceably) are not makers of innouations or alterations. But ſuch, as adde to the worde of God or ſwarue therefrom, & ſuch as rebel againſt princes and ſeeke to aboliſh their good and godly lawes, are thoſe daungerous perſons, who, (as heere is taught) are in no caſe to be liked or followed after, but rather to be ſhunned and auoyded. Great cauſe there is (as is ſhewed in the beginning of the latter verſe) why ſuch makers of alterations ſhould not be medled with. For *their calamity or deſolation doth ſuddenly ariſe*. The calamity heere ſpoken of, is ſome horrible plague or vengeance, which ſpoyleth the goods, tormenteth the body, and vexeth the ſoule. A long time together the ſwaruers from Gods lawes, and rebels againſt the Lord and their prince, are oftentimes ſpared. But in the end, ſuch a calamity as hath been mentioned riſeth vp againſt them, euen when they ſay vnto themſelues peace, peace. It was long ere the floode came vpon thoſe that were diſobedient in the daies of *Noah*, but in the end, it roſe vp on a ſudden. The wicked cities were at laſt quickly ſubuerted though for a time they were with patience forborne, but when once a way was made for *Lot* to eſcape, the fyre fell on the reſt

reſt ſuddainly and moſt fearefully. Wherfore the deſolation of the breakers of holy lawes, whether enacted by the Lord or by princes, doth ſuddenly ariſe. *And* (as is added in the end of the latter verſe) *who knoweth the deſtruction of them both?* To wit, of the Lord and of the king, for of them both, mention was made before. As the wrath of them both is heauy, ſo it is ſpeedy and ſecret. Their decrees are kept very cloſe, the execution of them is ſudden. The offendour knoweth not the day of his apprehenſion or execution oftentimes, yea this is concealed from all ſortes of people. Ieruſalem knewe not the day of her viſitation, and ſhee was ignorant of the time of her deſtruction. No man knoweth when Chriſt Ieſus will come to iudgement, and who knoweth the hower wherein the Lord purpoſeth to ſend death vnto him? Seeing then the power of the Lord and of the king is ſo great, ſeeing their wrath is ſo terrible, and ſeeing their vengeance is ſo ſwift, let euery one feare God and the king, and take heede he be not in the number of the diſobedient or rebellious.

23 *Alſo, theſe are the ſayinges of the wiſe. To haue reſpect of perſons in iudgement is not good.* *Reſpect of perſons.*

Dauid made not all thoſe ſpirituall ſonges which are contained in the booke of the Pſalmes. In like manner neither did *Salomon* vtter or write all the parables, which are ſet downe in this booke of the prouerbes. Thus much may be gathered out of the firſt part of this ſentence wherein is ſaid, *alſo theſe are the ſayings of the wiſe*. What wiſe men they were who ſpake the parables inſuing, is not expreſſed. We are not to doubt but that they were led by Gods ſpirit, and were holy men of God, ſeeing otherwiſe, neyther could they haue beene wiſe, neyther

ther would they, who gathered these sayings toge-
Leuit.19.15. ther, haue put them into the booke of Canonicall scripture. But let vs consider these sayings which are all very pretious and excellent. The first of them is, *To haue respect of persons in iudgement is not good.* This instruction accordeth with that commaundement of the Lord in the law, *Thou shalt not deale corruptly in any iudgement, thou shalt not accept the person of the poore, nor honour the person of the rich.* But what is it to respect persons? To respect persons, is so to regard any thing which is besides the cause, or out of the matter in question, as thereby to be lead aside and to be drawen to peruert iustice, or to decline from the law. For example, if any for the welth, or power, or misery, of the party accusing or accused, punish the innocent or acquite the guilty, or if any in the same cause deale otherwise with one then with another, by reason of fauour, or friendship or hatred or some such sinister respect, he is a respecter of persons. Thus to respect persons is not good, for God hath forbidden this sinne and will punish the same.

Corrupt and vpright iudges.

24 *Him that saith to the wicked man thou art righteous, the people will curse, the nation will abhorre:*

25 *But to them that rebuke him, shall be pleasantnes, and each good mans blessing shall fall vpon them.*

26 [*The people*] *will kisse the lips of him, that aunswereth vpright words.*

The duety of iudges hath in part beene touched in the verses going before, and nowe in these, is more fully declared. First it is said, *that him who saith to the wicked man thou art righteous, the people will curse, the nations will abhorre.* It is an abhomination

mination to the Lord, as before hath beene taught in this booke, to acquite the offendour from blame and to call euill good. It is also an odious thing vnto men, as heerein is declared. For not one but many yea all that loue righteousnes, will blame in speeches, and detest in their soules, that corrupt iudge, who pronounceth the guilty person innocent, and spareth the euildoer. Indeede well disposed people, will not easely breake out into rash curses, neyther will they proudly reproach the magistrates, though they see them faile in their duety. But neuertheless, such is the zeale that they beare to iustice, that they cannot but find fault with them when they see them so grosly to offend, neyther yet can they but cal to the Lord for redresse & reuenge of such a wrong and iniury, as is done euen to the whole common wealth. On the contrary side, (as is taught in the second place) *to them that rebuke the vvicked, shall be pleasantnes, and each good mans blessing shall be vpon them.* In which wordes a reward is promised vnto those, who in speech reprooue, or by punishment correct the euill dooer. *Vnto them shall be pleasantnes*, that is, not a bitter curse, but sweete praise, not lowring lookes, but fauourable countenances, to conclude, not some euill plague, but some good comfort. Moreouer, vpon them shal fall each good mans blessings, that is, the prayer of well affected people, who will say Gods blessing be on such a iudges heart, for he saueth the innocent, and reuengeth the wicked. This blessing fell vpon *Iobs* head full often, who saith in the booke of holy scripture which beareth his name, *When the eare heard mee it blessed mee, and vvhen the eye sauv mee, it gaue vvitnes vnto mee, that I deliuered the poore that cryed, the fatherles and him that had no helpe. The blessing of him that vvas ready to perish came vpon mee, and I caused the vvidovves heart to reioyce.* To conclude, (as is added in the last place) *the people* Iob.29.11.12

vvill

will kisse the lips of him, that aunsovereth vpright thinges. The kissing of the lips, is a signe of loue amongst vs, and in olde time it was also a token of reuerence. Whereas then heere it is said that the people will kisse the lips of him that aunswereth *vpright things*, the meaning is, that they wil exceedingly affect, & singularly honour such a person. It may be the wicked will despise or smite such a one, but the godly will reuerence and embrace him. Now, he is said to aunswere vpright things, who vttereth true, wise, and profitable speeches or such sayings as are agreeable to equity and righteousnes.

Psal.2.12. Gen.41.40.

Orderly proceeding in matters.

27 *Prepare thy worke without, and make ready thy things in the field, and afterward, buyld thine house.*

This prouerbe teacheth vs to proceed orderly in all our affayres, looking to things of great importance in the former place, and going about matters of lesse waight, in the latter. This wisedome the very little bees do practise and shew vs, who first get hony and bring it into their hiues, and afterward make their seates and hony combes. Against the golden rule heere set downe, diuers sortes of people offend, yea all that take a prepostерous course, whether in the matters of this life, or in those things that are spirituall. Some enter into the state of mariage before eyther they haue wit, or haue prouided and gotten by their labour sufficient foode or wealth to maintayne them. Other lay out much on banquets, buylding, pastimes and apparrell, before they haue a good stocke or large commings in. Other, meddle with hard points of controuersie, before they haue learned the plaine principles of religion. Other, first and especially seeke after the goods of this world, and in the second place at their leasure and very slowly, they follow

follow after the kingdome of God. All theſe all ſuch are like vnto them, that ſet the cart before the horſes, & offend againſt this excellent rule, that we are firſt to prepare our worke without, and afterward to trimme and rayſe vp or enlarge our houſes.

Reuenge.

28 *Be not a witneſſe raſhly againſt thy neighbour, and deceiue not with thy lips.*

29 *Say not I will do to them as he hath done to mee, I will recompence this man according to his worke.*

We are taught heerein how to behaue our ſelues toward our neighbours, yea & towardour very enemies. We are not by any meanes to be raſh or falſe witneſſes againſt our neighbors, for that were playn iniury, nor to deceiue with our lips, for that were flattery. And as touching our enemies, we are not to ſay that we will do to them as they haue done to vs, for that were priuate reuenge. We muſt not therfore hate them that hate vs (as the phariſies taught,) but we muſt do good euen vnto our aduerſaries, as our ſauiour teacheth in the goſpell. We are not to follow that euil which another hath done, but ſimply and onely to conſider, what we ought to doe. Mat. 5.38

Slothfulnes.

30 *I paſſed by the fielde of the ſluggard, and by the vineyard of the man deſtitute of vnderſtanding.*

31 *And lo, it was all growne ouer with thiſtles, and nettles had couered the face thereof, and the ſtone wall thereof was broken down.*

32 *Then I beheld and conſiedred it, I looked vpon it and receiued inſtruction.*

33 *By a few ſleepes, a few ſlumbers, a little folding of the hands in lying downe;*

34 *Both*

34 *Both thy pouerty commeth on thee as a ſpeedie trauellour, and thy neceſſit as an armed man.*

Whereas, there is great ſlacknes in our nature vnto that which is good, the ſpirit of the Lord laboureth in theſe verſes, to driue ſlothfulnes out of vs, and to ſtirre vs vp to diligence. In the two firſt ſentences, a diuine parable ſhadowing out the effectes of ſluggiſhnes is propounded: in the three laſt, the ſame opened and applyed. Whereas the wiſe king ſaith, that he *paſſed by the field of the ſluggard, and by the vineyard of the man deſtitute of vnderſtanding*, he meaneth that in the thoughtes of his minde, he conſidered the eſtate of ſlothfull perſons, who haue ſome good gifts or portions, which are vnto them as it were their fields or vineyardes. Wheras he addeth, that, as concerning the field of the ſluggard, *it vvas grovven ouer vvith thiſtles, and nettles had couered the face thereof*, and that, as touching the vineyard of the fooliſh man, *the ſtone vvall thereof vvas broken dovvne*: he inſinuateth, that by reaſon of negligence and wante of forecaſt, euill things increaſe and good things decay, in Church and common wealth, and in priuate families, and in all places and matters. If the ſoile of a mans ground be neuer ſo good, yet if it be not tilled and husbanded, it bringeth forth no corne, but aboundeth with weeds. So likewiſe, if a vineyard be ſet with neuer ſo noble plants, or if the vines begin to bring forth pleaſant grapes, yet if the hedge or wall be broaken downe, no good wil come therof, but eyther theeues will ſteale them, or wild beaſtes will deuour them. In like maner in all things, there commeth no good but much hurt by idlenes, for the which cauſe, it is by all men to be auoyded, and namely by husbandmen, of whom *Salomon* ſpeakerh expreſſly in this place. Yet ſome are good husbandes to the worldward,

worldward, and euen ouertoyle themselues with bodely labour, so that you shall see their grounds wel stored, and all these outward things belonging to them very neat and well ordered. But euen these commonly are of all other most careles concerning their soules, which yet they should looke vnto after a speciall sort, as beeing the best ground, and most pleasant vineyardes which they possesse. To come to the application of the parable, therein, first *Salomon* sheweth, that he gathered wisedome out of the folly of the sluggard, and secondly he declareth the particular poynt of instruction which he learned, which was, that slothfulnes and folly, are the mothers of pouerty and misery. In that the wise king by other mens follies receiued instruction: wee may obserue, that it is our duety, by our neighbors deeds and sufferings, to wax daily more and more wary. But although wee haue seene many whose estate and stocke hath decayed through negligence, and who haue perished in their other sinnes: yet not one of vs among an hundreth can say in trueth, that he hath receiued due instruction heerby. That point of wisedome which the prudent king learned by his obseruation, is set downe in the two last verses which are these: *by a fewe sleeps, a fewe slumbers, a little foulding of the hands together: both thy pouerty commeth on thee as a speedy trauellour, and thy necessity as an armed man.* In the former of which sentences, the sluggard is very liuely painted out vnto vs. For therein he is noted to be such a one, whose eyes are not waking or open, but shut and sleeping, & againe whose hands are not reached out to worke, but foulded together. And, as this drowsines is in the flesh of the sluggard, so there is a loue of ease euen in his very soule, which desireth rest and delighteth therin aboue all measure. For although he hath played the lazy a great while, and slept much longer then was meete that he shoulde, yet he desireth to enioy

his

his eaſe and ſleepe a little longer and ſaith, *a little ſlumber, a little folding of the handes together*. The temporal ſluggard who is negligent as touching the affayres of this life, is very loth to leaue his bed and go to his worke. But the ſpirituall ſluggard, who is careles about the ſeruice of God and obedience vnto his commaundementes, is much more drowſie and loth to leaue his ſinne, and to do that which the Lord willeth. He counteth a little ſeruing of God a great deale, but on the contrary ſide a great deale of wickednes, but a little. Hence it commeth to paſſe, that not onely pouerty commeth on both theſe ſluggards ſodainly, but that neceſſitie
Luke.15.16 beateth them downe like an armed man, moſt cruelly. Such temporall pouerry and neceſſity ouertaketh and oppreſſeth the one, as pinched the prodi-
Luke.6.24. gall ſonne on earth, when he was driuen to eat the huſkes with the ſwine, and as pined the rich man in hel, whē he could not obtain a drop of water. Again, ſuch ſpiritual penury and need, ſeazeth vpon and o-
Mat.25.1. uerwhelmeth the other, as the goſpel noteth to haue perplexed the fooliſh virgins, when they wanted oyl in their lamps, and as our ſauior in the reuelation of S. *Iohn* vpbraydeth the Angel of the Church of *Laodicea* withal, when he ſpeaketh thus vnto him, *thou*
Reuel.3.17. *ſaiſt, I am rich, & increaſed with goods, and haue need of nothing, and knoweſt not how thou art wretched, and poore, and blind, and naked.* Indeed pouerty laid on the elect, for an exerciſe of their faith or a tryal of their obedience, is an eſtate not euill, nor altogether vncomfortable. But penury incurred by careleſnes or idlenes, is a ſore ſcourge of ſin and a burthen vntolerable, but eſpecially the pouerty and nakednes of the ſoule. Wherefore to the end we may neuer feele this famine nor the other, and to the end, we may abound with Gods bleſſings both inward & outward, let vs be diligēt in vſing of al the good means, which appertaine to the welfare of our bodies or ſoules,

THE

THE XXV. CHAPTER.

1 *These also are the parables of* Salomon, *which the men of* Hezechia *king of Iudah, gathered together.*

GReat was the care of the good king *Hezechia* for the true worship of the Lord, who gaue a notable charge to the people in his daies, that they should bring portions vnto the priestes and leuites, to the end they might strengthen themselues in the law of God. Wherefore it is not to be maruailed at, that in the time of his raigne, his men, that is his seruants and subiects, did collect out of the Chronicles of the kings of *Iudah* or some such booke, the sentéces ensuing, which when they were culled out and gathered together, were by the priestes or prophets authorised, and inserted into the Canonicall scripture.

2 *The glory of God is to hide a matter, but the glory of kinges is to search out a matter.*

The kings glorie is to search out a matter.

Albeit the Lord knoweth and decreeth all things, yet he maketh not al his intents or decrees knowen but concealeth many matters both from men and Angels. *It is a glory to the Lord to hide a matter, in this sort.* For first, heerein he sheweth, that there is none to whom he standeth bound to reueale his minde. Secondly, hee declareth, that he is wonderful patient, inasmuch as though hee vnderstandeth what great sinnes men commit, yet he carieth himselfe as one that knew nothing thereof, nor were hasty to reuenge the same. Last of all, he prooueth himselfe to be infinitely wise, inasmuch as he hideth

some pointes of his wisedom from all creatures, as being vnable and vnfit in themselues to conceiue or comprehend the same. *But the glory of kinges is to search out the matter.* For, although to inquire into a matter be a signe of ignorance, yet seeing princes are men, it is no shame vnto them to search out that case they know not, (as *Iob* did,) but rather a praise, inasmuch as they are rulers vnder God vpon earth, to ferret out the trueth, and to bring darke matters to light.

Iob.29.16.

Kings harts cannot be searched.

3 *The heauens in height, and the earth in deepnes, and the kinges heart, cannot be searched out.*

Howsoeuer, some there are who thinke that by their wisedome they haue attayned vnto the iust measure of the height of the heauen, and of the bredth, length, and depth of the earth, yet there is none that properly knoweth the same but God alone, for they are infinite. Now such vnsearchable and infinite things as are the heauen and the earth in the fornamed respects, are also the hearts of princes, or at the least, such they should bee. For those gouernours whom the Lord lifteth vp to the royall throne, are by him commonly indued with an excellent spirit and adorned with such gifts, as for the most part are not to bee found in priuat persons. If any princes, by reason that they haue giuen themselues rather vnto vanity then vnto the studie of wisedome, be not such, yet such they ought to be. For seeing they haue to deale in great and weightie metters, it is required of them that their wits, counsels, purposes and determinations of matters, be rare, profound, notable, and past the common reach.

4 *Take away the drosse from the siluer, and*

and there will proceed a veſſell for the finer.

5 Take away the wicked from the king, and his throne ſhall be eſtabliſhed in righteouſnes. Purging out of the vvicked

The compariſon of droſſe, whereunto heere the wicked are reſembled, is vſuall in the ſcripture and very fit. For droſſe is a corrupt & vnprofitable mixture, which is by fire to be conſumed and ſeparated from the pure mettel. In like maner alſo the vngodly are corrupt and hurtfull people, who therefore by a due ſeuerity are to be cut off and ſeuered from the righteous. Now as the goldſmith purging the droſſe from the pure mettel, hath by this meanes the matter of a fine and perfect veſſell ready prepared, which he by his art may eaſely frame and faſhion into ſome excellent forme; ſo the king cutting off euill dooers with meete ſeuerity, and eſpecially remooving from him euil counſellors, cauſeth by this meanes his kingdome to be the purer and ſurer to him, and his throne to appeare the more glorious in the eyes of all. For the very neſt of the wicked beeing broaken and pulled downe, and no other ſubiectes but onely ſuch as are godly remayning, hee ſhall both be free from the daungers of treaſon, and by all, moſt duetifully obeyed and honored.

6 Take not honour vnto thy ſelfe before a king, and ſtande not in the place of greate perſonages. Pride before princes to be auoyded.

7 For it is beter that it be ſaid vnto thee come hither, then that thou be thruſt downe before a worthier perſon, which thing thine eies do ſee.

The admonition heere giuen, accordeth notably with that parable in the goſpell, which our ſauiour *Luk.14.7.*

vttered vpon occasion that he obserued how some chooſe to themſelues the chiefeſt roomes. The holy Ghoſt in theſe ſentences calleth euery one from vaine boaſting and boldnes eſpecially before princes, who by reaſon of their high places cannot abide pride, and by reaſon of the power wherwith they are armed, will not ſuffer it to go vnpuniſhed. *Take not honour vnto thy ſelfe before a king*, make not ſhew of any brauery or excellency before a prince, *and ſtand not in the place of great perſonages*, moreouer, intrude not thy ſelfe into thoſe roomes whereunto thou art not called, and which belong to men of great account. *For it is better that it be ſaid vnto thee come vp hither, then that thou be thruſt dovvne before a vvorthyer perſon, vvhich thing, or vvhome, thine eyes do ſee.* For it is a more comfortable & commendable thing that when thou ſeateſt thy ſelfe in a low place, t hou be called vp to an higher, then that when thou haſt placed thy ſelfe in an high roome, a man of better degree or account comming in, thou beeſt cauſed to ſit downe, and to giue place vnto him, thine eies beholding him and thine owne diſgrace.

Priuate admonition is better then rash going to law.

8 *Go not forth haſtely to ſue any, conſider what thou wilt do at the laſt, when thine enemy ſhall haue put thee to ſhame.*

9 *Debate thy matter with thy neighbour, but reueale not the ſecret of another,*

10 *Leaſt he that heareth, blame thee, and thine infamy do not ceaſe.*

As before the ſpirite of God hath diſſuaded vs from pride, ſo now he willeth vs to take heed of contention, which vice bringeth ſhame as wel as the other. *Go not forth haſtely to ſue any*, proceede not raſhly in the pride of thine heart vnto the court of iuſtice. *Conſider vvhat thou vvilt doe at the laſt vvhen*

vvhen thy neighbour ſhall haue put thee to ſhame. Weigh before hand that thou canſt not eaſely ende the ſuite, nor eſcape puniſhment, when thy neighbour ſhal haue prooued thy cauſe to be bad, and ſhal once haue gotten the vpper hand. For it is not ſo eaſy a matter to end a quarrel as it is to beginne it, nor ſo pleaſant a thing to endure the trouble of the lawe, as to enter thereinto. The law is coſtly as we ſay, it putteth men to great charges, yea it coſteth many a one his life. Wherefore, rather, *debate thy matter vvith thy neighbour*, diſpute the caſe with thy brother who hath offended thee admoniſhing him betweene him and thee, *but reueale not the ſecrets of another.* As for the priuate and priuy offence committed by thy neighbour which is onely knowen vnto thy ſelfe, declare it not vnto any but rather conceale it, *leaſt he that heareth blame thee*, leaſt inſteed of credit which thou ſeekeſt after, thou procure vnto thy ſelfe diſcredit from him vnto whome thou telleſt the tale, who hearing thee to blaze the infirmity of thy friend, will account thee to be a backbiter or talebearer, *and thine infamy do not ceaſe*, and leaſt thy blot and ſtaine be perpetuall. For nothing in the mindes of men remayneth ſo long, as thoſe thinges wherein they ſee any to haue done amiſſe.

VVordes ſtelie and finely ſpoken.

II *As a goulden apple with pictures of ſiluer, ſo is a word ſpoken fitly.*

Gold of it ſelfe and by it ſelfe is pretious and excellent, but when it is brought into ſome pretie forme, as for example into the faſhion of an apple or a cherry, and wrought about with fayre and curious picture workes, as with leaues or branches of ſiluer, then it is much more comely and glorious. In like manner a ſage or pitthy ſentence, is in it ſelfe commendable and acceptable, but when it is vttered

red with a grace and in due place, it becommeth much more pleasant and forcible. Thus a speech that is true or prudent, is of it selfe as it were a golden apple, but beeing graced with eloquence or any like ornament, it excelleth and seemeth like to a worke of golde, embroydered with pictures or fruteryes of siluer.

A wise reproouer is a iewell.

12 *As a golden earing and iewell of pearle, so is a wise reproouer to an obedient eare.*

A golden earing is a comely ornament of it selfe whereunto if a iewell or pearle, which is most pretious, be set and annexed, it becommeth by this addition, exceeding gracious and glorious. For the pretious stone, causeth the golden ring to appeare very acceptable and admirable. The wise reproouer or instructor who louingly and seasonably telleth his neighbour of his fault or duety, may fitly be likened vnto a iewell of pearle. For he lighteneth and enricheth him that is instructed, with knowledge and with the giftes of Gods holy spirit. The attentiue or obedient hearer, who desireth to increase in learning, and who receiueth the word of God with meeknes & with a yeelding therunto, may also aptly be resembled to a golden earing. For, he is transformed from glory to glory as the Apostle speaketh by the ministery and instruction of the prudent and learned teacher. Thus the wise tongue profiteth the obedient eare & the obedient eare well suteth, and willingly harkeneth vnto the prudent tongue.

Good newes.

13 *As the colde of the snow in the time of harueſt, so is a faithfull messenger vnto those that send him, for he restoreth his masters soule.*

The auncient people in the hot countries, vsed

to

to coole their drinke in ſommer with ſnow water, which to that end they reſerued. It ſhould not then ſeem ſtraunge, that here mention is made of ſnow in harueſt, which if at that time it ſhoulde fal on the ground, it would be vnſeaſonable and hurtful therunto, but the water thereof, which is moſt colde, put into drinke to coole the ſame, is a great refreſhing vnto thoſe that labour hotly in harueſt worke. Now vnto ſnow water reſerued and thus applyed, is a ſpeedy and truſty meſſenger very fitly here reſembled. For by his good newes he greatly reuiueth the heauy and longing mindes, of thoſe who ſent him about their buſines. Wherefore let meſſengers labour with all care, and haſten with all ſpeed to diſpatch their buſines happely and quickely, to the end they may by ſo doing, comfort thoſe who ſent them, and deliuer them out of their deſires and feares.

14 *As cloudes and wind without raine, ſo is the man who boaſteth of a falſe gift.*

Hypocrits are clouds without raine.

Such are now painted out, who make a ſhewe of that, which they haue not, nor performe. *Like as cloudes and vvind vvithout rayne*, not onely are barren and without water, but making ſhew of ſhowers which they haue not nor power downe, deceiue oftentimes the huſbandmans expectation, and grieue his heart: ſo hypocrites, and vaine promiſers of liberality, are not onely without grace and good workes, but by their ſhewes of holines and promiſes of bounty, offend and delude thoſe, who hoped for ſome goodnes or goods from them.

Meeknes pacifieth princes

15 *By meeknes a prince is appeazed, and a ſoft tongue breaketh the bones.*

The wrath of a mighty man is fiercer and heauier, then is the anger of a priuate perſon. Yet by

meeknes, that is, by silence and forbearing, a prince is appeazed, a great ruler is pacifyed, who when he seeth that his subiect doth not rebell nor murmure against him, remitteth his fury. *And a soft tongue breaketh the bones.* That is to say, a gentle and lowly speech, ouercommeth stout and hard mindes, which otherwise would not yeeld. We do thinke by stubbornnes and roughnes to preuail, and to cause those that set themselues against vs, to yeeld vnto vs. But the wisedome of God teacheth vs heere a better course, and willeth vs to labour by gentlenes to winne mens good wil, and especially by fayre speech to pacify the mindes of such, as are in high places. Albeit the ephraimites of whom mention is made in the booke of Iudges, did mightely contend with *Gedeon* for that he called them not when he went out against the *Midianites*, yet when as they heard him giue so soft an answere as that he therein preferred their exploytes farre aboue his owne, *then after thu vvord as* (the scripture sheweth) *their vvrathfull spirit ceased and abated.* Likewise although *Dauid* had vowed to slay *Nabal* and all that belonged to him, yet when he considered the milde disposition, and heard the humble oration of *Abigail*, he was intreated, and blessed both the Lord for her, and her, for giuing him so wise counsell.

Iud.8.1.&c.

1.Sam.25.

16 *When thou findest hony, eate that which is sufficient for thee, least being filled therewith thou vomit it vp.*

17 *Withdrawe thy foote from thy neighbours house, least beeing filled with thee, hee hate thee.*

Moderation.

A measure is to be kept in all thinges, euen in those that are sweetest. Too much of euery thing is bitter, yea euen too much of hony. For though nothing

thing is ſweeter then hony if it be moderately taken, yet if any eate too much thereof, it cauſeth loathing & caſting. In like manner, if any ſhal without meaſure or any ſtay, bath himſelfe in the ſweet delightes of this world whatſoeuer, he ſhall both looſe his pleaſure and procure paine to himſelfe. To come more particularly to the caſe heere ſet downe, too often frequenting of a friends houſe or table, is not good. Wherefore when thou haſt found a table or houſe like in ſweetnes vnto hony, haunt it not without all modeſty, leaſt thy friend be weary of ſuch a daily gueſt, but rarely and ſparingly reſort thereunto, that ſo thou maiſt alway be welcome and acceptable. It is a great fault among many that when they haue found a kind and ſweet friend, they care not how they ouerlay him or abuſe his courteſie. But as we ſay in our common prouerbs, it is not good to take too much of a franck horſe.

18 *As an hammer, and a ſword, and a ſharpe arrow, ſo is that man that beareth falſe witneſſe againſt his neighbour.* *Falſe witneſſes.*

To expreſſe the greatnes of the ſinne of falſe witnes bearing, the holy Ghoſt reſembleth it to three inſtrumentes of death. The firſt, is an hammer or, (as ſome take the word) a club, which breaketh hard things in peeces, and wherewith many a mans braynes is knockt out. The ſecond, is a ſword, which deuideth thoſe things that cleaue faſt together, and wherewith the throat is ſometimes cut in ſunder. The third, is *a ſharpe arrow*, which pierceth deeply, and wherewith the heart is oftentimes wounded. By theſe three inſtruments commonly man hurteth man, vnto all which, the falſe tongue is heere compared, for that it worketh much hurt and is a deadly miſchiefe. He that beareth falſe witnes ouerthroweth the eſtate of his neighbour who

is wrongfully accuſed, taketh away his life, and pearceth his heart with inward griefe.

Truſt in the vnfaithfull.

19 *As a broaken tooth, or a foote out of ioynt, ſo is truſt in one that is vnfaithful in the day of trouble.*

It is good for euery man to try before he truſt, leaſt if he put confidence in a falſe friend, he be deceiued and diſappoynted in the time of neceſſity. *A broaken tooth*, fayleth and payneth him, who goeth about to chew his meate. Againe, *a foot out of ioynt*, tormenteth and diſappoynteth him, who ſetteth it on the ground to go. Neither can the broken tooth, nor the foot out of ioynt, do his office, but both of them are vnprofitable. Such a thing is the hope that is repoſed in a friend, who ſtarteth aſide when a man hath neede of him. It cannot comfort or helpe him in whom it is, but rather it grieueth him, and maketh him aſhamed. When it commeth to the pinch, then this hope fayleth, by reaſon that he fayleth, in whom it was placed. *Iob* thought very well of his friendes in the time of his proſperity, but in his aduerſity his hope was as a broaken tooth or a foote out of ioynt. For it departed from him, and was turned into indignation. Let vs then not truſt euery mans promiſe, nor put confidence in vaine perſons.

The force of Muſicke.

20 *As he that putteth on a garment, in the cold ſeaſon, [or] vineger on niter, ſo is he that ſingeth ſongs to a ſad heart.*

Great is the force of *Muſicke*, but eſpecially of ſinging. It is heere expreſſed (as it ſeemeth) by two compariſons, the one, of a garment put on in the cold ſeaſon, the other, of vineger powred vpon niter. That a garment put vpon the naked body in the

the cold ſeaſon keepeth off the ſharpenes of the weather and warmeth the loynes, all men do know. But what the force of vineger powred on niter is, or what niter is, it is not ſo well by the moſt vnderſtood. To make this poynt therefore the playner, niter is a kind of earth in *Iudea* and *Aegypt*, (as *Bellonius* writeth) made hard by the ſun, white in colour, and bitter in taſt. It is neyther ſalt-peter, nor ſalt, nor chalke (as ſome haue imagined) but ſuch a kind of earth as hath beene ſpoken of. Now this niter is ſometimes ſo by heat compacted together, as that it hath the hardnes of a very ſtone. But as a learned Philoſopher writeth, if vineger be put vpon the drieſt and hardeſt niter that may bee, by reaſon of the coldnes and piercing nature therof, it looſeth and diſſolueth the ſame. Now, euen as a garment warmeth the body, and vineger diſſolueth the hard niter, ſo a ſweete ſinger by his deliteſome ditty and pleaſant voyce, cheareth vp the penſiue ſoule, and driueth ſorrow out of it. Hence it was that *Dauid* played on his harpe, when the euill ſpirit came vpon *Saul*. Hence alſo it was, that the prophetes, who knew what were the beſt remedies againſt griefes, did ſet downe ſo many ſpirituall ſonges and pſalmes in writing, for the perpetuall conſolation of afflicted hearts. Indeede ſome that are in bitter griefe, are rather vexed then eaſed by ſinging of ſongs or playing vpon inſtrumentes of *Muſicke*. But *Muſicke* properly hath this force, and ordinarily this effect, euen to aſſwage and pacify the paſſions of the penſiue minde.

21 *If thine enemy hunger, feed him with bread, and if he thirſt, giue him water to drinke.* Doeing of good to our enemies.

22 *For thou ſhalt heape as it were burning coales vpon his head, and the Lorde will recompence*

compence thee.

We are, not to hate our enemies as the phariſies taught, but to loue them as our ſauiour in the goſpell willeth vs to do. If this loue be ſoundly and plentifully in vs, then according to the commaundement of the Lord giuen in the law, we will helpe our enemies aſſe and oxe, if we ſee them in any danger or trouble. Then alſo, according to the counſell and charge heer giuen, if our enemy hunger we will feed him, and if he thirſt we will giue him drink. That is to ſay, we will not ſuffer him to periſh, but rather nouriſh him, yea miniſter not one alone, but many benefits vnto him according to his neceſſity. Great cauſe there is (ſaith the ſpirit of God to euery man) why thou ſhouldeſt be liberall in thy gifts and benefits vnto thy very aduerſary. *For thou ſhalt heape as it were burning coales vpon his head, and the Lord will recompence thee.* Eyther certaine puniſhments or benefits, muſt heerof neceſſity and by the iudgement of the learned, be meant by the borrowed ſpeech of burning coales. Now, it is not likely that the holy Ghoſt, would will vs to do good to our enemies, that the greater vengeance may fall vpon them, or that matter of their deſtruction may be miniſtred vnto them, neyther doth this ſenſe agree with the latter part of this ſentence, wherein it is ſaid, *and the Lord ſhall recompence thee.* Wherefore on the contrary ſide, by heaping of coales of fyre, the beſtowing of the benefits in liberall manner is vnderſtood, which bounty the Lord wil reward. Now we know, that if a coale or two of fyre be laide on the harth of the chimney below, he that is cold, cannot be wholy warmed or receiue much good therby. But if one baſket full be powred on the fyre after another, ſo that the coales are heaped vp to the mantle tree, or are as high as his head that faine would warme him, then he waxeth throughly hot

and

and beginneth euen to burne. It ſeemeth then that by this borrowed ſpeech is meant, that if a man ſhal be very bountifull euen vnto his enemy, and heape vpon him one good turne after another, this will cauſe his affection which before was cold, to burne within him, and peraduenture wil turne him to become a friend inſteed of a fo. Thus dealt *Dauid* with *Saul*, who ſpared his life when he might haue ſlaine him, and onely cut off a peece of his coate, when he might as eaſely haue cut off his head, which kindnes of his ſo affected *Saul* & inflamed him to mutuall loue when he knew of it, that he called him ſon and prayed to the Lorde to recompence vnto him that goodnes which he had ſhewed. Let vs then be ready to ouercome euill with good, yea and to beſtow great benefits vpon our very enemies, if need ſhall require. So dooing wee ſhall be no looſers, but although our enemies remayne obſtinate or be not able to requite vs, (yet as is affirmed in the laſt wordes of this ſentence) the Lord who commaundeth vs to loue our enemies, will repay backe our coſt and charges. 1. Sam. 24. 17.

23 *As the Northweſt winde ingendereth rayne, ſo doth the whiſpering tongue a lowring looke.* *The whiſpering tongue.*

Oftentimes it falleth out, that one friende or neighbour looketh very ſowerly on the other, though hee ſpeake neuer a worde, nor ſay, that he is offended. One cauſe of this frowning among the people of the worlde is heere declared to bee the whiſpering tongue which priuely telleth tales, and reporteth falſe ſlaunders. This tongue is fitly reſembled to the *North vveſt vvinde*, which in *Iudea*, by reaſon of the ſituation of the great ſea, (which there was northward,) ingendered

gendred rayne, and gathered the cloudes together. For the ſly or backbiting tongue, cauſeth ſadnes in their countenances, and teares in their eyes, who therewith are bitten. Daily experience prooueth this ſaying to be true.

24 *Better it is to dwell in a corner of the houſe top, then with a coueteous woman in a wide houſe.*

This ſentence hauing beene before at large ex-
Before. 2,9. pounded, is not heere againe to be handled.

Good newes. 25 *As cold waters are to a weary ſoule, ſo is a good hearing out of a farre countrey.*

As fame is a great euil, ſo it is a great good thing. All men know that coole waters quench the thirſt, and reſtore the ſtrength of the feeble and weary trauellor, who beeing in a great heate, is ready to faynt for want of drinke. In like manner all they that a long time wait to heare ſome good newes out of thoſe places where their affayres or friends are, do feele by experience, that by the glad tydings which are brought vnto them, they are exceedingly refreſhed and reuiued. If good newes be brought but from a place that is neere, it is very comfortable. But when a meſſenger bringeth a ioyfull report out of a farre country, he is moſt welcome and acceptable, for that he hath very long and very earneſtly beene looked for and deſired.

The iuſt troubled by the wicked. 26 *As a well troubled with the foote, or a ſpring that is corrupted, ſo is a righteous man, caſt downe before the wicked.*

When the wicked beare rule and the iuſt are puniſhed, then all things are turned vp and downe, and the fayreſt things in the world defaced. The vertu-

vertuous and innocent ſhould indeede alwaies be praiſed and honoured, but ſo it commeth to paſſe many times in many places, that the wicked beare the ſway and oppreſſe the righteous. The righteous man thus oppeſſed or caſt downe *before the vvicked*, that is, defaced, empriſoned, or condemned by him, *is as a vvell troubled vvith the foote, or a ſpring that is corrupted.* For as the well troubled with the foote is muddy and vnfit to be vſed, or as the ſpring that is corrupted by the caſting of ſome filthy thing therinto, by this meanes loſeth his grace and clearnes, ſo the innocent perſon oppreſſed, cannot do that good, which otherwiſe he woulde, and hath not that dignity, which it is meete hee ſhoulde haue.

27 *To eate too much hony is not good, ſo the ſearching of glory, is not glory.* *Searching of glori.*

Hony is a repreſentation of things that are ſweet & excellent. If hony be ſparingly taſted, it deliteth and much profiteth. But if too much of it be eaten, it ingendereth choler, and worketh death. For therby the life is wounded, whereby the mouth is delited. In like maner the ſeeking after excellent things whatſoeuer, (meant heere by glory or glories in the plurall number) is good: but the ſearching after them aboue meaſure, is dangerous and deadly. Too much ſeeking for prayſe, too greedy hunting for preferment, too continuall ſtudying for knowledge, is not good. But eſpecially too curious ſearching of the maieſty of the Godhead is dangerous. For he that ſo ſearcheth his maieſty ſhall be oppreſſed with his glory. This hony burſteth the ſenſe of the ſearcher, (as one ſaith very well,) whilſt it is not therein contayned.

28 *As a City broken downe without a wall, ſo is euery one that hath power ouer his ſpirit.* *Vnſtaiednes*

This

This holy prouerbe declareth, that euery one who is vnstayed of his affections, is as a city vnfenced or battered downe. *A city broken downe without a vvall*, is not able to resist any assault, but lyeth open to the spoyle. Euen so, the man that letteth the bridle loose to his affections, and is not fenced with the wall of the feare of God, lyeth open to the temptations of Sathan and the wicked in such sorte, as that they wil easely ouercome him. To come to particulars, if any be angry, or giuen to wrath, will he not quickly be led captiue to reuile and to commit murther? If the affection of coueteousnes possesse any, will he not easely be drawen to deceiue and steale? The like is to be said of all the passions of the minde, which if a man cannot bridle or gouerne, they will carry him headlong with violence into all mischiefe and misery, as wild and fierce horses oftentimes runne away with an vnguided coach or wagon.

THE XXVI. CHAPTER.

Honor vnseemely for a foole.

1 *As snow agreeth not to sommer, or raine to harueſt: so, neyther doth honour [beseeme] a foole.*

HOnour, that is to say, praise or preferment, is not to be giuen to a foole, that is to say, to an ignorant or a wicked person, because it is the reward of wisedome and vertue. It is as vnfit for a foole, *as the snovv is vnfit for sommer, or rayne for harueſt*, that is to say, it is most vnfit. For snow is not agreeable vnto sommer, seeing through the extreem coldnes thereof, it hindereth the ripening of the corne. Likewise rayne is not agreable to harueſt, forasmuch as through the moystnes thereof, it hindereth the inning of the fruites of the earth.

Honour

Honour is vnfit for a foole in two reſpectes eſpecially. The one, for that puniſhment is properly due vnto him, the other, for that he abuſeth his authority, bee it ciuil or eccleſiaſticall, vnto the hurt of thoſe that are ſubiect vnto him.

2 *As the ſparrow that *wandereth, or the ſwallow that flyeth: ſo, the curſe that is cauſeleſſe, will not come.*

Or bent to vvander. The cauſeles curſe vvill fly avvay:

The vndeſerued curſes and raſh raylings of the wicked, neyther can do any harme, neyther are to be regarded. They are like the ſparrowes that roue vp and downe without ſtaying in any place, or like the ſwallowes who without reſting their feete on the ground, continually beat the ayre with wearie wing. For in like manner, cauſeleſſe curſes and raſh cenſures, fal not vpon the innocent perſon nor take effect, but vaniſh and come to nothing. The conſideration heereof, may be a great comfort vnto all thoſe, who for wel doing are ill ſpoken of, or wrongfully cenſured by thoſe that are in authority.

3 *Vnto the horſe belongeth a whip, to the aſſe, a bridle, and a rod to the fooles backe.*

A rod to the fooles backe.

The witleſſe and wicked muſt not onely be inſtructed by words, but corrected by ſtripes. *Vnto the horſe belongeth a vvhip.* For the horſe that is in the cart, will not draw ſwiftly inough, vnles he be now and then remembred and quickned with ſmarting laſhes. *To the aſſe a bridle* appertaineth. For this ſimple creature, when he caryeth a man on his back would go out of the right way very often, vnleſſe he were by him guided and pulled backe by a bit. *A rod is meete for the fooles backe*, for two cauſes. The one is, to ſtirre him on forward vnto vertue, the other, to reſtraine him from error and wickednes.

Answering and not answering of a fool.

4 *Answere not a foole according to his folly, least thou also become like vnto him.*

5 *Answere a foole vnto his folly, least he be wise in his owne eyes.*

These two sentences may seeme at the first blush, to be contrary. For therein we are willed to answer a foole, and againe, not to aunswere a foole. But this knot will easely be loosed, if it be obserued, that there are two sortes of aunswers, the one in folly, the other vnto folly. A foole is not to be aunswered in his folly or according to his folly, that is to say, in such vanity as he vseth, or after such a raging maner as he speaketh. The reason is, *least thou become like vnto him*, that is to say, least eyther by following his example, or by incurring the opinion or blame of folly, thou hurt thy selfe. *A foole* is to be aunswered vnto his folly, that is to say, a witlesse or wicked man is by reasons to be confuted, and by reproofes that are wise to be bridled. The reason is, least *he be vvise in his ovvne eies*, that is to say, least conceiuing error to be trueth, he remayne ignorant, or imagining his speech to be very excellent, he wax proud.

So Catetan readeth the Hebrevv So the 72. translation.

Sending of messages by fooles.

6 *As he that cutteth his feete, so he receiueth hurt, that sendeth messages by a foole.*

This prouerbe warneth euery one to take heed, vnto whom he committeth his affayres or arrants. *He that cutteth his feete*, cannot happely go on forward in his iourney, nor be at rest in any place. Euen so, he that sendeth messages by a foole, cannot be at quiet, nor haue good successe in his affaires. For committing his arrants to one that cannot cary them without forgetfulnes, or vtter them without rashnes, he shall haue his matters eyther not done or ill done. Moreouer, the messengers faults will

will be imputed to him that ſent him, and many ſuſpitions or inconueniences will heerby ariſe.

7 *As the legs of the lame man are lifted vp, ſo, is a parable in a fooles mouth.* *A Parable in a fooles mouth.*

The perſon that ſpeaketh a ſentence, greatly graceth, or diſgraceth the ſame. *A foole*, is fitly in this verſe reſembled vnto a lame man. For euery foole halteth in his vnderſtanding or behauiour. The wordes vttered by a foole, are alſo aptly compared vnto the lame mans legs. For his legs are not onely vnequall or vncomely, but withered and feeble. Such are the ſpeeches of the ſimple witted and of the vngodly perſon. For in his mouth they are effeminated (as one ſpeaketh) looſing their grace and force. By reaſon that he is a foole, he eyther miſapplyeth his parable, or ſtayneth it with the blot of his vngodly life and dealing.

8 *As he that bindeth a ſtone into a ſling, ſo doth he, that giueth honour to a foole.* *It is an hurtfull thing to aduance the vngodly.*

It is not onely an vnmeete but an hurtfull thing, to promote or helpe forward the vnworthy vnto any dignity or office. For this is all one, as if a man ſhould put a ſword into a mad mans hand. For let the wicked haue power ioyned to their wil, and they will greatly moleſt ſuch as are vnder them. He that bindeth a ſtone into a ſling, is an hand to helpe forward the hurt which may fal out by the raſh caſting of the ſame. Euen ſo, he that preferreth an vnfit perſon vnto any office in the Church or the common wealth, is an occaſion of much harme, which by the euill gouernment of the foole, redoundeth to many. For, ſuch as are fooliſh gouernours, defend euill cauſes, receiue bribes giuen to corupt iuſtice, diſcountenance the good, encourage the wicked, and do many other things, which are very grie-

uous and hurtfull to the poore people. Wherefore, neither are ciuill magiſtrates to be choſen by citiſens as commonly they are, onely by yeares and wealth without regard of vertue or wiſedom: neither are vnlearned or vngodly miniſters to be preſented by patrones to eccleſiaſticall liuings, but onely ſuch as are worthy. A principall cauſe of many diſorders in Church and common wealth, is, that many are in dignity, who eyther are voyde of ſuch vnderſtanding as they ought to haue, or elſe are giuen vnto groſſe vices, vnbeſeeming their calling, and hurtfull to thoſe that are vnder them.

A parable in a fooles mouth.

9 *As a thorne is lifted vp in the hand of a drunkard, ſo, is a parable in the mouth of fooles*

The vngodly abuſe their places, vnto which they are aduanced, and thoſe graces, wherwith they are indued. The foole may very fitly be compared vnto the drunkard. For, as the drunkard wanteth the vſe of his reaſon, ſo a foole is voyd of diſcretion. A parable in a fools mouth, may alſo very wel be likened to a thorne lifted vp in the hand of a drunkard. For a thorne in the hand of a drunkard, is eyther by him ridiculouſly toſſed vp and down, or dangerouſly applyed to the hurt of all that are neer him, whom he vſeth to ſtrike or prick with the ſame, not knowing nor caring what he doth. After the ſame maner, the vaine and wicked perſon, eyther vttereth ſome excellent ſentence ſo abſurdly, that he maketh al that are preſent laugh, or miſapplieth certaine true ſayings ſo corruptly and miſchieuouſly that therewith he vexeth all thoſe that are in his company. Thus, as the drunken man doth much hurt with his thorn, or as the mad man ſorely woundeth thoſe that come by him with the ſword in his hand, ſo the fooliſh man in ſteed of vſing his giftes aright, abuſeth the ſame, and in ſteed of doing good with his ſpeeches, rather doth great hurt therewith. Wherefore alſo, better is the ignorant foole, who for want of knowledge

ledge, hath no parable in his mouth, then the malitious foole, who hauing wit & vtterance at wil, abuseth the parable of his mouth. For he being drunke with anger, or with pride, or with enuy, or with some such like affection, abuseth good words, yea somtimes Gods word, Gods Church, & Gods people, & shooteth his bolts against the truth, and against vprightnes, bewraying the malice of his heart, & the darknes of his mind. There can scant be greater grief or a more intolerable burthen, then to heare the vnsauory & vnsanctified speeches or inuectiues, of such a witles and wicked foole.

10 *A mighty man molesteth all, and both hireth the foole, and hireth those that passe by.* *A mightie man troubleth all.*

The potentates of this world, if they be not sanctified by Gods grace, do by so much the greater hurt, by how much their wealth or power doth exceed. *A mighty man molesteth al*, that is to say, a great potentate doth much hurt vnto all sorts of people by vndermining or oppressing them. And to the end that he may the sooner accomplish his mischief, he both hireth the foole and hireth al that passe by, that is to say, he admitteth into his house & setteth about his busines, both the vngodly person, & euery one without choise, whō he meeteth with. That is great ones of this world both annoy al about them, and hire into their seruice both tag and rag, the experience of the times wherein we liue, too plainly declareth.

11 *As a dog returneth to his vomit, so a foole repeateth his folly.* *Returning to folly.*

It is as foule & filthy a matter for a man to returne to wickednes left for a season, as it is for a dog to licke vp the vomit which once he hath cast out. Some sinners are like dogs in barking, some in biting, some in other properties, but the backslider is like them in their most beastly quality, euen in taking vp their vomit. To make this matter plainer, the backslider

may be very fitly likened to a dog, in his nature, in his vomiting, and in his taking vp of his filthines. The dogge is by nature of all creatures the vileſt, ſo, he that returneth to folly, is of all men moſt abhominable. The dog feeling his ſtomach ouercharged, goeth to the graſſe, and caſteth vp that which troubleth him. In like manner, the reuolter feeling his conſcience burthened with ſinne, taſteth the good word of God and beeing mooued therewith, layeth aſide his iniquitie for a ſeaſon. Laſt of all, the dog beeing hungrey and delited with filthy things, returneth to his vomit, an taking vp that againe as good, which before he caſt out as euill, feedeth himſelfe with his owne filthines. Euen ſo the backſlider beeing tempted a freſh of his own concupiſcence, and taking pleaſure in moſt vile peruerſnes, falleth backe to his old euill courſe, and is againe intangled in his firſt vncleannes. Thus the true prouerbe befalleth the wicked reuolter (as the Apoſtle *Peter* ſpeaketh) A dog returneth to his vomit, and the ſow that hath beene waſhed, to her wallowing in the myre.

2. *Pet.* 2. 12. 22.

Selfe liking.

12 *Haſt thou ſeene a man wiſe in his owne eyes? There is more hope of a foole, then of him.*

That perſon who is wiſe in his owne conceit, may werthely beare away the bell, from all the fooles in the world. *Haſt thou ſeene a man vviſe in his owne eyes?* Haſt thou marked any who beeing ſimple or full of infirmities, yet imagineth himſelfe to be prudent and very hole? *There is more hope of a fool then of him.* It is likely that he who is ignorant or of a diſſolute life, will ſooner be brought to knowledge and repentance, then ſuch a one. For the proud foole and the ſcorner that eſteemeth highly of his owne wiſedome and iuſtifieth himſelfe, wil not harken to the counſell of the learned, neyther yet will acknow-

acknowledge or lay aside his sinne.

13 *The slothfull man saith a young Lyon is in the way, an huge Lyon is in the streets.* *Sloth full of excuse.*

This sentence hath been at large before expounded, onely heere it is to be obserued, that the sluggard pleadeth sundry and great dangers, vnto the excusing of his idlenes. *Read.22. ca.13.*

14 *As the doore turneth vpon the hinges, so doth the slothfull man vpon his bed.* *Drouzy sloth*

The sluggard loueth to lie long soaking in his bed. Many a slothfull body, whether he sleepeth or no, keepeth in his feathered neast vntill the morning be well spent. Such a one may be well compared vnto the doore that turneth vpon the hinges. For as the doore is turned on the hinges in such sort, as that sometimes it is mooued to one side, sometimes to another, and yet alwaies remayneth vnremoued from the hinges: so, the sluggard, euen when he sleepeth not nor needeth to lie a bed any longer, rolleth in his bed sometimes to this side, sometimes to that often purposing to rise, but yet still taking his ease.

15 *The slothfull man hideth his hand in his bosome, and it wearieth him to put it to his mouth againe.* *Lazie sloth.*

This sentence hauing beene before expounded, is not againe to be handled in this place. *Read.19. cap.24.*

16 *The sluggard is wiser in his owne eyes, then seauen men that returne sage counsell.* *Concealed sloth.*

Of all slothful people, (diuers sortes whereof haue beene rehearsed,) the conceited sluggard doth most dote. For though he be the verieſt dolt in the

world, yet he is wiser, not in deede, but in the eies of his owne imagination, not onely then a fewe of those learned clarks or counsellers, but then seauen of them, that is, then many of them, who returne *sage counsell*, that is to say, giue prudent aunswers to those that aske their aduise, or are able to render a reason for all that they say. That sluggards haue such a fond and proud conceit of their owne wisedome, may appeare both by their dealings, and by their sayings. By their dealinges, in that they come not to the lerned to be instructed, belike imagining themselues to be as skilful as they and in that they hide their talents, belike counting them fooles which liue not at ease as they doe, but take great paines. By their sayings, in that they eyther speake against all learning, as if that none were wise but vnlearned fooles, or sharpely and tauntingly censure and dispraise the works of other men, as if they themselues could do things farre more praiseworthy, when yet eyther they cannot for want of learning, or will not, by reason they loue ease too well, performe any such matters.

Busie bodies. 17 *He that passing by, busieth himselfe in strife that concerneth him not, is as one that taketh a dog by the eares.*

Intermedling in other folks matters or taking part in any contentions, is not only a vice vnbeseeming euery true worshipper of God, but hurtfull and dangerous. For as he which taketh a dog by the eares (who cannot abide to be touched in that part) causeth him to barke or to bite him: so he that medleth in another mans quarrell, prouoketh him to rayle on him or to do him a mischiefe, and shall heereby receiue some hurt vnto himselfe. Neuertheless, he, who so farre onely medleth in the quarrels of other men, that he goeth about to set at peace

peace those that are at discord, is not like to one that taketh a dog by the eares, but like one that seeketh to still him by offering him a morsell of bread. Likewise the magistrate who beeing in authority, in the zeale of iustice rebuketh or punisheth the partie that offereth iniury, is not like to him that taketh a dog by the eares, but to him that driueth him away with a staffe, to the ende he may do no hurt.

18 *As he who casting firebrands, arrowes and deadly things, hideth himselfe.*

Mad or hartfull mirth.

19 *So dealeth he, who deceiueth his neighbour, and saith, am I not in iest.*

Hurtfull iesting is not onely vnseemely, but a kind of secret persecution, or, (as an auncient father speaketh,) a sword annoynted with hony. Such a one as deceiueth his neighbour and saith, *am I not in sport*, is heere very fitly resembled to a man, who doing much hurt by sword or fyre or any like means doth hide himselfe that he may not seeme to haue done any such thing. For as this bad man or mad man, (as some expound this sentence) practiseth great mischiefe but so closely and vnder some such colour, that, if he be charged with any matter, he cannot easely be conuicted thereof, but will easely deny it: so the deceitfull iester, doth those deedes or vttereth those words which hurt his friend, but couereth himselfe so vnder the excuse of sport and pastime, that if any complaint be made, he will say I did it but in iest. It is a property of the vngodly (as the prophet sheweth in the Psalme) *to bende his bowe and to put the arrowe vnto the string, to shoot at those in the darke that are of vpright heart.* Wherfore, the hurting of any of the faithful in close and secret manner and by way of iesting, should be farre off from all that feare the Lord. No man, be he neuer

Ephes.5.4. Gal.4.29.

Psal.11.2.

uer so low degree, can abide himself to be scorned or derided, much lesse can any in dignity or preheminence, whose places and very faces are to be reuerenced and honoured. Vndoubtedly *Iob* was the patientest man that euer liued vpon the earth. But although he bare with a quiet spirit the losse of his goods, his seruants and his children: yet this intollerable burthen he could not beare, that those that were yonger then hee, did iest at him. How is it possible then that any of lesse patience then *Iob*, and in greater prosperity then hee was at that time, should endure the hurt of pearcing and fiery skoffes or passe by the offence of most offensiue iesting. Quipping & flowting is connted the flower & grace of mens speech, and especially of table talke. But the hurt that commeth by this flower is as bitter as wormewood, and the disgrace which this grace casteth vpon men, is fouler then any durte of the streete.

Iob.30.

20 *Without woode the fyre is quenched, & without a whisperer, strife ceaseth.*

VVhispering

Euen as the fire is nourished by the woode, so commonly strife is nourished by euill tongues. Wherfore, if any would haue contention to cease, he must take away backbiters who are the causers and maintayners therof. For if the cause be remooued, the effect will ceasse. Now, strife is heere fitly resembled vnto fyre. For as fyre *consumeth all thinges*, so doth contention. The whisperer is no lesse fitly resembled vnto wood. For as wood is the matter and maintenance of fyre, so the wordes of the whisperer are the matter and the nourishment of strife. By reason that whisperers are suffered to remayne in Church and common wealth, it commeth to passe, that therein contentions are not quieted but increased. For by reason that some or other

other go about with tales, reporting as well that which is vntrue as that which is true, such as otherwise are of gentle natures & would embrace peace, are incensed and drawen to continue strife and anger.

21 *As the dead coale is to* [*kindle*] *the burning coales, and wood the fire, so a contentious person is to kindle strife.* *The contenous person an increaser of strife.*

The meanes whereby strife may be appeased, is the remouing of the whisperer, as hath beene taught in the former sentence. The roote from whence contention ariseth, and the poyson whereby it spreadeth further and further, is the contentious person as heere is declared. For heere is taught, that as the dead coales beeing put to the burning coales, increase the heat & the flame therof, and as wood beeing added to the fire, keepeth it in and causeth it to wax greater and greater, so, the wrathfull and quarrelsome person, causeth a little quarrell to grow to a great broyle, and maketh the variance begunne, euen hotter and hotter. He is called a contentious person in this place, who is eyther very hasty or a busie body, and readie to striue about euery trifling matter. Wherefore according to the counsell of the Apostle to the Hebrewes, we are to take heed least any root of bitternes, that is to say, any author of contention springing vp, many be infected and troubled. *Heb.12.15.*

22 *The wordes of the whisperer are flatterings, they go downe into the bowels of the belly.* *VVhispering*

This verse hath beene before expounded, for which cause it is not againe to be handled. *Read.18. ca.8.1.*

23 *As*

Flattering.

23 *As ſiluer droſſe ouerlaid vpon an earthen pot: ſo are fauning lippes, and an euill heart.*

All is not Gold that gliſters, as we are wont to ſay in our common prouerbe. *Fauning lippes* are here fitly likened vnto ſiluer droſſe. For as ſiluer droſſe ſeemeth to be that which it is not, and to be more pretious mettell then in deed it is, ſo flattering lips ſeeme friendly, when they are not, and cary with them a ſhewe of that loue, whereof the heart is voyd. Wherefore as before in this booke it hath beene affirmed moſt truely, that the tongue of the righteous is as fined ſiluer, ſo heere the lips of the diſſembler, are moſt rightly reſembled vnto droſſe. The euil heart of the hypocrite is no leſſe fitly compared to an earthen pot. For as before hath beene taught, the heart of the wicked is little worth. It is an earthen veſſell, which contayneth in it onely earthly cogitations & affections, and which is very baſe and vild. And although the gloſing and glorious ſpeeches which are vttered by the flatterer, do couer & hide from the ſimple for the time the corruption of the falſe & diſſembling hart, yet they make it neuer a whit better or more pretious, but rather prooue it to be the more abhominable and miſchieuous. For it is as a veſſel fayre without and foule within, or as a painted ſepulcher that outwardly appeareth glorious vnto men, but inwardly is full of dead bones and rottennes.

They that heare hatred will ſpeake faire.

24 *He that beareth hatred will counterfeit with his lippes, but within him he layeth vp deceit.*

25 *When he ſhall ſhew his voyce fauourable*

rable, truſt him not, for there are ſeauen abhominations in his heart.

They are not to be truſted.

26 *He will couer hatred by deceite, but his maliciouſnes ſhall be diſcouered in the congregation.*

They ſhall be made knowuen.

In the firſt of theſe ſentences, the property of him that hateth his brother is ſhewed to be, that he will vtter fayre wordes when he is deuiſing of ſome miſchiefe. This is a diuiliſh qualitie, couertly to go about al thinges that may tend to the deſtruction of an other. Neuertheles, it is a vice which is very common in theſe daies, wherein we haue great cauſe to cry out with the prophet, *helpe Lord for the good man fayleth, and the faithfull are departed from among the ſonnes of men. They ſpeake vanity one vnto another, they ſpeake vvith a lippe of flattery, vvith a double heart.* But howſoeuer it is the cuſtome of the greateſt number, thus to *counterfait vvith the lips*, when in their hearts they lay vp deceit, yet, the godly are to take a quite contrary courſe, following the exhortation of the Apoſtle, *My little children, let vs not loue in vvord, neither in tongue onely, but in deed and trueth.* In the ſecond of theſe verſes, warning is giuen to euery one, then eſpecially to take heede of ſuch as cary ſecret hatred within them when they ſhall make ſhew of greateſt loue or kindnes. For it is ſaid, *vvhen he ſhall ſhevv his voyce fauourable truſt him not, for there are ſeauen abhominations in his heart.* The meaning of this ſentence cannot (as ſeemeth vnto mee) be better expreſſed by any meanes, then by ſetting downe like admonitions vnto that which heere is giuen, out of the booke of the ſonne of *Sirach*, wherein many notable an moſt profitable inſtructions are contayned. *Truſt not* (ſaith hee) *thine enemy at any time, for like*

Pſal. 12. 1. 2

Iohn. 3. 18.

as

as iron ruſteth, ſo doth his vvickednes. And though hee make much crouching and kneeling, yet aduiſe thy ſelfe and beevvare of him, and thou ſhal be to him as one that vvipeth a glaſſe, and thou ſhalt knovv that all his ruſt hath not beene vvell vviped avvay. Set him not by thee, leaſt he deſtroy thee, and ſtand in thy place. Neyther ſet him at thy right hand, leaſt he ſeeke thy roome, and thou at the laſt remember my vvords and be pricked vvith my ſayings. And he addeth in the ſame chapter a litle while after, theſe moſt true & excellét ſayings touching the ſame matter. *An enemy is ſvveet in his lips: he can make many good vvords, and ſpeak many good things: yea he can vveepe vvith his eyes, but in his heart he imagineth hovv to throvv thee into the pit, and if he may finde opportunity, he vvill not be ſatisfied vvith blood. If aduerſity come vpon thee, thou ſhalt finde him there firſt, and though he pretend to helpe thee, yet vvill he vndermine thee. He vvill ſhake his head and clap his hands, and vvill make many vvords, and diſguiſe his countenance.* Wherefore, ſeeing ſuch is the cunning and the trechery of the wicked, that they hide ſeauen abhominations, that is to ſay, many crafty and cruell miſchiefes vnder the cloake of fayre and louing ſpeech, let vs be more wary then commonly we are to ſuſpect and auoyd their guiles, and let vs not be ſo ſimple as was *Gedalia*, who though he was oft admoniſhed to take heede of *Iſmaell*, yet would not beleeue that he was ſuch a one as he was but thought him to be a kind friende and one that tendered his good, when he was his deadly enemy and one that ſought his blood, yea and as wily a diſſembler, as poſſibly could be in the worlde. In the laſt of theſe three ſentences which haue beene ſet downe, the hypocrite is threatened with a puniſhment due to his offence, which is, *that his malitiouſnes ſhall be diſcouered in the congregation*. There is no fayned thing, that can long continue, neyther is there any thing ſecret, (as our ſauiour teacheth in the

Eccle. Ch. 12. 10. 1. &c.

verſ. 17.

Read Jer. 40 14. alſo 41. 6

the Gospell,) which shal not be reuealed. In this world, the conspiracy of the wicked, is by some signs or other oftentimes detected. At assises and sessions before the bench of the iustices and seate of the Iudge, secret hatred is often manifested and conuinced by the effects thereof, which are lying in waite or murder, there sufficiently witnessed and prooued. If there be any secret malice which is not in this world reuealed or punished, yet at the day of iudgment it shal be laid open, at which time the very secrets of all hearts shal be manifested before the tribunal seat of Iesus Christ, in a most infinite assembly. Wherefore neither can the rankor of the mindes of dissemblers, neyther yet the conspiracies of traytors alwaies ly hid, though they haue a long time beene smothered in mens bosomes, or hatched in secret or solitary places, but one day, all these things shal come to iudgement, and be reuealed in the light.

Mischiefe shall befall the author thereof. See the roote hereof Psa. 6.16.

27 *He that diggeth a pit, shall fall therinto, and on him, who rolleth a stone, it shall returne.*

He that goeth about to prepare some cunning mischiefe for another, commonly falleth through Gods righteous iudgement, into the same himself. The pit which a man diggeth below in the earth to catch his neighbour in, taketh his owne foot oftentimes. Euen so commonly, he that lyeth in wait to draw another into some daunger or trouble, falleth thereinto himselfe at vnawares in such a sort, as that thereby he receiueth some great harme. Again the stone which a man casteth vp into the ayre, to the ende it may fall on his neighbours heade and brayne him if it may bee, doth now and then light vpon his owne head and breake his skull. Euen so, the bloody practise which the wicked person attempteth against the innocent, to the ende he may take away

a way of life, prooueth oftentimes the meanes of his owne deſtruction. When we ſee this come to paſſe, (which falleth out very often) let vs acknowledge the iugementes of the Lord to be moſt iuſt and equal.

Flatterie cauſeth deſtruction

28 *The falſe tongue hateth thoſe that ſmite it, and the flattering mouth, cauſeth ruine.*

It is to be pitied, that ſo good a mother as trueth hath ſo bad a daughter, as hatred. Neuertheleſſe according to the common prouerbe & the doctrine in this ſentence deliuered, ſo it is, that trueth getteth hatred. Hence it is, that *the falſe tongue hateth thoſe that ſmite it*, that is to ſay, the lyar and falſe teacher ſpeaketh ill of them & odiouſly inueigheth againſt them, that haue reprooued or confuted him. Of this number were thoſe of whom the prophet complayning ſaid that *they hated him that reproued in the gates.* Now, although on the contrary ſide, the flattering mouth getteth friendes, yet, as is added in the laſt wordes, it cauſeth ruine. For by ſweete perſuaſions and gracious vtterance it moueth and draweth men to do thoſe things, which are euil, or bring them in the end into deſtruction.

THE XXVII. CHAPTER.

Boaſting of to morrow

1 *Boaſt not of to morrow, becauſe thou knoweſt not what a day may bring forth.*

A Man may boaſt of time to come after two ſorts, to wit, eyther by vaunting of ſome future proſperity, or by bragging of ſome courſe that he will take, or action that he meaneth to do. So did the marchants, whom, the Apoſtle *James* alluding to this

this place reproueth, saying, Go to now, ye that say to day or to morrow we wil go into that city, & abide there a yeare and buy and sell, and make our gaine, when you know not what shall be to morrow. This reioycing or boasting of men that forget their infirmity and mortality, and set down things to come so certainly in their hearts, as if they could doe what they would, is not good. The reason why thou shouldest not thus reioyce is, *because thou knowest not what a day may bring forth*; to wit, whether sickenes, or any hinderance or that which thou didst hope to obtaine or purpose to do. The day is said to bring forth, because time trauaileth, with the Lords decres & in their season bringeth thē forth, euen as a womā with child doth her litle babes. Indeed time properly worketh not, but because gods works are don in time it is said to do those things, which are done therein. *Iames.4.13*

2 *Let a straungers mouth praise thee, but not thine owne mouth, another mans lips, but not thine owne.* *Vaine glorie.*

We must not boast of time to come, neither must wee glorie in our selues. A man is not to praise him selfe for diuers reasons. First because the testimony which a man giueth of himselfe, may be suspected of falshoode. Secondlie because fooles which desire vaine glory, vse to commend themselues. Thirdly, because it is needles for him that hath done well to extoll his owne gifts or vertues, inasmuch as his deeds will cause euery one to commend him, though he holdeth his peace. Last of all, because it is a discredit to a mans neighbours, when he shall be driuen to commend himselfe because other do not. Neuertheless, in some cases it is requisite for a man to rehearse his owne good deedes, to wit, when the hiding or concealing thereof, may turne to the hinderance of the trueth, to the hurt of the Church, or to the empayring of Gods glory.

Otherwise, euery one is to stay til other praise and honour him, doing alwaies those things which are of good report, and deserue commendation. The testimony of another man, and especially of a stranger that is of no kin or acquaintance, is a proofe of some certaintie, and a crowne of glory.

The wrath of fooles an vntolerable burthen.

3 *A stone is heauy, and sand is waighty, but the wrath of a foole, is heauier then them both.*

This sentence notably accordeth with that of the sonne of *Syrach*, *sand, and salt, and a lumpe of iron is easier to beare, then an vnwise, foolish, and vngodly man*. The wrath of a fool is most heauy to be born in two especiall respects. The one is, for that it is extreeme, the other, for that it cannot be appeased. The burthens which the Israelites caried in Ægypt were so heauy, that they groned vnder them. But the rage of the Ægyptians was farre more grieuous vnto them and so vntollerable, that euen they fainted vnder it. The seruant that hath a furious master, the poore man that hath an angry richman his aduersary, and the wife that hath a iealous husband, feeleth that which heere is said to be most true.

Ecclo.22.15.

Anger, wrath and enuie.

4 *In hot displeasure is cruelty, and in wrath [as it were] a flood of waters, and who can stand before enuy?*

Three vices with their effects are heere compared together. Vnto hot displeasure, (which is the sparke whereby a man is first kindled vnto reuenge) cruelty is attributed and that very rightly. For anger thirsteth for blood, and is ready to reuenge euery word with the sword. To be short, it breatheth forth most terrible threatnings, and breedeth nothing but emprisonments & torments. Vnto wrath, (which is a streame flowing from hot displeasure,)

a flood

a flood of vvaters is ascribed, that is to say, a wasting or ouerthrowing of the welfare, good name, and life of many; like vnto a spring tide which ouerfloweth all the low grounds round about. Such a flud proceeded from the wrath of *Herod*, who for that he saw himselfe to be mocked by the wise men, caused all the infants in Bethlehem & the quarters round about, to be slaine. Finally, of enuy it is said (which is the top of hot displeasure and wrath,) that it is so tal & mighty a Giant as it were, that none can stand against it. Hot displeasure and wrath endure but for a short time, but enuy or ranckorous hatred continueth alwaies. Hot displeasure and wrath, are pacifyed by giftes and intreatie. But enuy or setled malice, will not be appeased. Hot displeasure and wrath, are apparent, and manifest themselues. But enuy and malitiousnes, lurketh closely and secretly in the heart. Hence it commeth to passe, that hatred neither spareth nor misseth (as anger and wrath sometimes do,) but reuengeth at one time or other, and killeth (as we say) dead sure. The sonne of God himselfe could not stand before enuy, much lesse then can any other. Thus anger is euil, and wrath is worse, but enuy is worst of all. *Matth.2.16.*

5 *Open rebuke is better then secret loue.* *Open rebuke.*

A report is vnto flesh and blood a bitter pill, which it cannot well digest. Neuertheless, it is a very holsome thing, though it be not very pleasant. It is good, and it is better (as heere is taught,) then secret loue. It is better then secret loue, because it prooueth him that is the reproouer, to be no flatterer but a faithful friend, and because it is profitable (or at least may bee) vnto the party reproued. As for secret loue, which suffereth a friend to go to the diuell, or ioyneth with him in that which is euill, who seeth not, that it is vncharitable and hurtfull? wherefore, according to the exhortation

Otherwise, euery one is to stay til other praise and honour him, doing alwaies those things which are of good report, and deserue commendation. The testimony of another man, and especially of a stranger that is of no kin or acquaintance, is a proofe of some certaintie, and a crowne of glory.

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of our sauiour in the gospel, if our brother offend vs,
Mat.18.15. let vs not winke at his sinne, but reproue him betweene him and vs. Betweene him and vs I say, because reproofe before witnesses when the offence is secret, is neyther good, nor commended by Christ, neyther yet heere is meant. For although open rebuke is mentioned in this place, yet heereby is not ment that reproofe, which is vttered before many witnesses, but that, which is giuen to the party offending alone before his face and not behinde his backe. For it is said to be open, because it is not secret or hidden from the offendor, and because it is a fruite of loue which is not couered but made manifest. Yet againe, if the offence be open, it may be lawfull and sometimes it is good and needful, by open rebuke to chastice the same.

The vvounds of a friend.

6 The woundes of a friende are faithful, but the kisses of an enemy are to be detested.

Two vnlike thinges are now compared togethet againe, but both of these are manifest, and proceeding of secret contrary causes, to wit woundes issuing from loue lying hid in the heart, and kisses springing from hatred lurking therein. By wounds, sharpe and piercing chastisements are meant, whether by words or by punishments inflicted. These woundes are as vnpleasant as kisses are delitesome, yet neuertheless, they are good, yea and to be much esteemed, when they proceed from a friend. For they are the effectes of loue, and they are meanes of drawing a man that goeth astray, vnto true repentance. On the contrary side the kisses of an enemy, that is to say, the flattering speeches and fauning courtesies of one that beareth hatred, which eyther are expressed by words or deeds, are euil and detestable. For they do both proceed from a deceitfull minde, and deceiue him toward whom they are shewed. Wherefore let vs wish rather with a godly

August.

father

father to be reprooued by any, then to be praiſed by a flatterer, and let vs pray with the holy prophet, both that the righteous may reprooue vs, and that we may not eate of the delicates of the wicked. To conclude, let vs alſo, not hate our brother in our heart (as the law of God commaundeth) but rather throughly and roundly reprooue him, if need ſhall tequire.

Pſal.141 5.

Leuit.19.17.

7 *The ſoule that is full, deſpiſeth an hony combe, but to the hungry ſoule, euery bitter thing is ſweete.*

Hunger is the beſt ſauce.

Daily experience teacheth that this ſentence is true according to the letter, which declareth that he who is ful of meate or drinke, lotheth all dainties whatſoeuer, and that he who is hungry or thirſtie, taketh his ſuſtenance with great delite, according to the common prouerbe wherein it is ſaid, that hunger is the beſt ſauce. But we are not to thinke but that more then thus much is ment by this diuine ſentence which heere is ſet downe. Too much recreation, too much ſoaking in the bed, yea too much ſtudying of the booke, is neyther good nor pleaſant. A moderation is to be kept in all thinges, which are to be vſed ſparingly, that they may be the ſweeter to vs from time to time. The rich men, becauſe they liue in abundance, cannot reliſh their meates and drinkes, and therefore ſeeke for exquiſite dainties, which when they haue obtayned, yet can they not much delite therein. But the poore, who ſeldome haue their bellies full and liue in ſome want and ſcarcity, can feede heartely and ſauerly on a peece of bread and cheeſe, and can quench their thirſt with a little water. So likewiſe they that are full of many good things whatſoeuer, feele no delite in poſſeſſing or vſing the ſame. But they that feele the want or haue the hunger of any bleſſings

of GOD, corporall or ſpirituall, finde greate comfort and ioy therein, when they attayne the ſame.

Chaunging of a mans dwelling or calling.

8 *As a bird that wandereth from his neaſt, ſo is a man that wandereth from his place.*

As it is not good for a man without a calling from God or ſome iuſt reaſon, to leaue his ſtanding place, ſo neyther is it a ſafe thing but very dangerous for him to wander vp and downe. This wanderer may fitly be reſembled vnto the light headed bird, that leauing her neaſt, flyeth vp and downe, in two reſpectes: the one, her ficklenes, the other, her miſery. What mooueth the feathered foule to remoue from her neſt and to roue abroad, but meere vnconſtancy? Againe, what gaineth the fooliſh bird by flying vp and downe, but wearines of wing and hazard of life, yea oftentimes death it ſelfe. The wandring man is of no more ſtayed minde, nor in any better caſe but rather worſe. For he rolleth from place to place or chaungeth his profeſſion, not of any neceſſity or for Gods glory, but of lightnes of minde, or for ſome vaine reſpect, as to ſee forraine countryes or to liue more pleaſantly. Againe, in trauaile he meeteth with manifolde loſſes and croſſes, whereof the pilgrims life of all other is fulleſt. For as it is in the Pſalme, they wander in deſart places hungry and thirſty, their ſoule fainting within them. And (as one ſpeaketh very truely) it is a miſerable thing, from houſe and home to go abroad to beg foode with fearefull voyce. But eſpecially to wander with wife and children, and with parents which are ſtricken in age is a moſt wretched eſtate. The wandering perſon is hated and deſpiſed by all, none honoureth his kindred, none regardeth his beauty, none careth for him, and none feareth to hurt him. Wherefore, let euery one ſettle his

Pſal.107.4.

Tyrtæus.

ſoule

soule on God, and his body in that place and calling, wherein he is set by the diuine prouidence, neyther of vnconstancy leauing the same, neyther drawing vpon himselfe by his owne negligence or wickednes, the necessity of flying or leading a wanderers life.

9 *An oyntment and perfume reioyce the heart, and the sweete aduise of a friend, is better then the counsell of* [*a mans*] *owne soule.*

Friendship a sweet thing.

The auncient people of the easterne countries vsed to annoynt their heades with pretious oyntments, and to perfume their howses and garments with pleasant and sweete incence, to the ende their spirits might be quickned, and their heartes reuiued. By this meanes they became very ioyfull and the more able with cheerefulnes to follow their vocation. For those things that delite the senses, delite and refresh the heart the foundation of all the senses. Both heere and elsewhere in the scripture, is the louing fellowship and aduise of a friend, verie fitly resembled vnto such oyntmentes and perfumes as were vsed in old times and especially among the people of the Iewes. For, the company and conference of a well-willer is very sweete and gracious, both for that it testifieth his louing minde,, and for that it bringeth with it & sheweth those things that are profitable and conuenient. It is also rightly preferred before a mans owne counsell. For a mans owne counsell is blinde in his owne matters. Againe, the thoughtes of a mans owne soule in time of aduersity, doe rather trouble him be he neuer so wise, then comfort him or free him from his perplexitie.

Psal.133.

Sometimes old friends and neere neighbours are better then brethren

10 *Thy friend and thy fathers friend for-*

ſake thou not, and enter not into thy brothers houſe in the day of calamity. A neighbour neere is better then a brother farre off.

The loue of brethren is rare, and kinsfolke are oftentimes vnkinde, but alway lightly in the day of aduerſity moſt vncourteous. To declare this point and to ſhew that kinsfolke are not too much to be truſted, brethren are heere compared with friends and neighbours. *Thy friend and thy fathers friende forſake thou not.* Breake not off familiarity with an olde and tryed acquaintance, but maintaine friendſhip with him, and releeue him in his neceſſity. But enter not into *thy brothers houſe in the day of thy calamity.* Go not to any of thy kinſmen in the time of thine affliction to craue their helpe and ſuccour. For, as before hath beene taught, all the brethren of the poore man hate him. Againe, nature may be without good will, but friendſhip cannot. Neuertheleſſe, naturall and kind brethren (the number of whom is ſmall) will relieue their owne fleſh, and ſhew what courteſy they may vnto their brethren, rather then vnto ſtraungers. But ordinarily a friend will ſooner helpe his friend then a brother will his brother. In the laſt wordes of this ſentence, a neighbour neere and a brother farre off are compared together. A neighbour neere is better then a brother farre off in two reſpectes. The one, for that he can helpe at a pinch when neceſſity doth not ſuffer any delay. The other, for that he can helpe oftner then a brother farre off, inaſmuch as he is preſent with vs very ſeldome, but a neighbour is neere at hand alwaies. Wherefore neighbourhood is no leſſe to be regarded or maintained, then brotherhood.

The ſons folly is the fathers ſorrow and blame.

11 *My ſonne, be wiſe and reioyce mine heart, that I may be able to aunſwere him,*

that

that woulde fayne blame mee with some matter.

The wiſeman in the perſon of euery father, exhorteth euery ſonne vnto the ſtudy of wiſedom, and mooueth him thereunto in this verſe, by two fruits which will ariſe from thence. The one is, that if he be ſo wiſe as to know and obey the will of God, he ſhall reioyce the heart of his father. For a wiſe ſon (as before hath beene affirmed,) reioyceth his father. The other is, that he ſhall driue away by this meanes reproach and ſhame from his father. For a fooliſh ſonne (as alſo is taught in this booke) maketh his parents aſhamed. When a child is idle or ill mannered, people will blame his fathers gouernment, and ſay, he was il brought vp. But by the godly life of a child, the father is freed from ſorrow and bluſhing, and hath therewith to ſtop their mouthes that go about to blame him.

12 *The prudent man foreſeeing an euill, hideth himſelfe, but fooles going on ſtill, are puniſhed.* *Shunning of daungers.*

This ſentence hath before beene at large expounded. *Read. 22. 3.*

13 *Take his garment who hath beene ſurety for a ſtraunge man, and take a pledge of him, that hath become ſurety for a ſtrange woman.* *Suretiſhip.*

This ſentence hath alſo beene handled before. *Read. 20. 16.*

14 *Vnto him that bleſſeth his friend with a loud voyce betimes in the morning riſing vp early, a curſe ſhall be imputed.* *The bleſſings of flatterers curſings.*

This ſentence pricketh ſhameles and importunate fauners and flatterers. He that ſpeaketh fairly, or that ſaluteth his friend, is ſaid in the Hebrew phraſe,

phraſe, to bleſſe his friend. This is to be done in time and meaſure, but ſome neither obſerue due manner nor due ſeaſon therein. He obſerueth not due manner, that ſaluteth or praiſeth his friende with a loud voyce, that is to ſay, with great crying out, or ſo, as all may heare. He obſerueth not due time, that doth this betimes in the morning riſing vp earely, that is to ſay, ſhewing himſelfe the firſt or before all other, to the ende he may ſeeme the chiefeſt well-willer. Theſe, may be called follentines or rather fooles out of time, ſeeing they viſite and ſalute their friends at vnſeaſonable howers. Vnto the bleſſing of ſuch a foole, a curſe ſhal be imputed. For ſuch vnſeaſonable dealing, ſhall be counted and called nothing elſe but folly and flattery. This is the reward of an importunate flatterer.

A contẽtious woman.

15 *A continuall dropping in the time of a moſt vehement ſhower, and a contentious woman, are alike.*

16 *He that hideth her, may as well hide the winde, ſhe bewrayeth her ſelfe, as the oyntment of the right hand.*

Two properties of a contentious woman are heerein ſet downe. The one is, that ſhe brawleth continually in the houſe, euen as the drops of raine in a great ſhower fall downe continually vpon the grounde. Now as it commeth to paſſe, that they that are in a great ſhower are throughly wet and greatly hurt, euen ſo, all that are in the family wherin a contentious woman continually brawleth, are greatly troubled with her ſcouldings. The other property of ſuch a woman is, that ſhe can not be ſtopped or ſtayed from outrage or making loud outcries. To declare this poynt, ſhee is reſembled firſt to the winde, the blowing or whiſteling whereof none

none can ſtoppe or ſtay, and ſecondly to a box of fragrant oyntment held in the right hand, which none can hinder from ſending forth a ſtrong odour, or from perfuming the place wherein it is round about.

17 *As iron ſharpeneth iron, ſo a man ſharpeneth the face of his friend.*

The face and preſence of a man sharpeneth.

The affections of a man appeare in his countenance, whereby it commeth to paſſe, that the very face hath great force, and prouoketh much eyther to good or euill. The countenances of men doe weepe with thoſe that weepe, and laugh with thoſe that laugh. An angry loooke ſtirreth vp vnto anger, and a louing looke, draweth loue to it. The face then is a whetſtone which ſharpeneth thoſe things which otherwiſe would be but dull and blunt. Euen as iron ſharpeneth iron, ſo the face and preſenee of a man ſharpeneth his neighbour to comfort, to knowledge, to loue, to diligence, and to all good workes. A man by himſelfe is no man, he is dull, he is very blunt. But if his fellow come, and quicken him by his preſence, ſpeech, and example, he is ſo whetted on by this meanes, that he is much more comfortable, skilfull and better then he was when he was alone. Hence it is that the ſcripture elſe where ſaith, that two are better then one, and that a threefold cord is not eaſiely broken. Hence it is alſo that the Apoſtle exhorteth the Hebrewes not to leaue their naturall fellowſhip in aſſembling, but to exhort one another and to ſharpen oneanother to loue and to good workes. A letter ſent to a friende may do him no ſmall good, if it be wiſely written. But the liuely voice and preſence of a friend, is more forcible and effectual then any writing. Hence it is, that Saint *Iohn* ſaith vnto *Gaius* the elder. *I will not by incke and pen write [more] vnto thee, but I hope I ſhall ſhortly ſee thee, and then wee will ſpeake*

Eccle.4.5.

Heb.10.24.

Iohn.2.3.

speake face to face. Hence also it is that the Apostle *Paule* saith he longed to see the Romans, and that he had a greate strife for those that had not seene his face in the flesh. Now, seeing fellowship between friends is so comfortable and profitable, solitarines and straungenes is not good. No marueil, if they be blunt or rusty iron, who withdraw themselues from all society. Other creatures are by nature sociable, but none receiue such profit by society as men doe.

Col.2.1.

Serviceable.

18 *He that keepeth his figtree, shall eate the fruite thereof, so he that is seruiceable to his master, shall come to honour.*

Good fruite springeth from good labour. As an husbandman watching his trees with a vigilant eye, and pruning them with a diligent hand, tasteth at last of the sweete fruites thereof: so, the seruant who is ready to please, and tendant about his master, shall at last by him or by the Lord in heauen, be rewarded and blessed. All sortes of inferiours then, as both seruants and subiects, must make this reckoning and account of their superiors and rulers, that they are vnto them their peculiar charge whereon they must attend, and the speciall hope of their honour and preferment. They must therefore thinke and say thus with themselues, surely this is the figtree, that I must watch and keepe, this is that same oliue tree, that I must looke vnto: I must not suffer this to be spoyled or destroyed, I must not suffer my rulers goods to be wasted, nor his name to be discredited, nor the gifts of God in him to decay. I must keepe his fauour, and I must seeke his welfare, as much as in me lyeth. Thus if euery inferiour would stand affected toward his superiour, and deale with him as the husbandman doth with his figtree, he should receiue from him loue, praise

and

and preferment, euen as the husbandman gathereth in conuenient time many sweet figs of his figtree, as a recompence of all his care and labour.

19 *As water, sheweth face to face, so doth the heart, man vnto man.* *The hearts of man.*

No man knoweth or sheweth the things of a man, but the spirit of a man that is in him. The water, as a certaine glasse somewhat dimme indeed but very true, representeth the countenance therein imprinted, vnto the countenance that beholdeth the same. Euen so, the heart sheweth man to man, that is to say, the minde and the conscience of euery man, telleth him iustly though not perfectly what he is, as whether he be good or euill, in Gods fauour or out of the same. For the conscience will not lie but accuse or excuse a man, beeing in steede of a thousand witnesses. The countenance will sometimes bewray the heart of one man to another, euen as the water sheweth face to face (in which sense this parable is expounded by many) but it will oftentimes deceiue. For, it will laugh when the heart is heauy, and declare loue, when the soule is possessed with hatred. But the minde wil not lightly shew a man otherwise to himselfe, then he is indeed. As water that is troubled representeth the visage amisse, so a troubled or polluted mind, may sometimes wrongly shew to a man the estate wherein he standeth. But if the soule be not wholy corrupt, & the conscience seared as with an hot iron it wil declare to a man his condition rightly, though not peraduenture fully in all respects.

20 *The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.* *Vnsatiable eies*

The

The two eyes of a coueteous man, are heerein very fitly reſembled vnto two deuouring things, to wit, to the graue and deſtruction. By the graue, the place of buriall is ment, which receiueth vnto it infinite carcaſſes, with open mouth continually crauing more, and being ready and wide, to receiue as many as can be put into it. By deſtruction, ſickenes, death, rottennes, the worme and whatſoeuer it is that conſumeth and deuoureth the creatures that are in this world, is vnderſtood. The former of theſe, is as it were a bottomles gulfe, the other, is as it were a greedy wolfe, neyther can eyther of them both, at any time be filled. So likewiſe are the eyes of a man, vnſatiable. For althogh they ſee that already they haue receiued great bleſſings from the Lord, and that they haue gotten much ſubſtance which they may call their owne, yet not beeing heerewith content, they deſire to ſee and to haue more, and whatſoeuer they beholde, that they greedely couet. Wherefore this concupiſcence of the eyes ought to be as odious to euery one, as is hell or deſtruction. Nowe, (as our ſauiour reaſoneth in the Goſpell) if the eye which is the candle of the body be darke, that is, if it be corrupt, couetuous or enuious, then the whole body will be darke, that is to ſay, corrupt and miſerable. *Mat. 6.22.*

A man is to try his praiſe.

21 *As the fining pot is for the ſiluer, and the fornace for the golde, ſo a man is to try his owne praiſe.*

This tranſlation of this ſentence which hath bin ſet downe, agreeth notably vnto the hebrew words, and ſeemeth to a learned man very ſkilfull in the hebrew tongue (from whoſe hand I receiued it) to cary with it the naturall ſenſe of the parable, which by him is thus expounded. As (ſaith hee) ſiluer is tryed

tryed by the fining pot, and golde by the fornace whether it be pure or no, euen so a man is best iudge of that praise which goeth of himselfe, whether it be true or no. Indeed, (as before hath beene taught in this booke) *a man shall be prayſed for the vnderſtanding of his mouth*, and so consequently a mans praise is by his mouth, which sense also the hebrew text will beare. But when a man is praised for his words or workes, he must yet try this praise by his owne concupiscence, whether it be deserued or no. A like sentence to this heere set downe is in the booke of the sonne of *Syrach* where it is saide, the fornace tryeth the vessels of the potter, and *the tryall of a man is in his thought or speech*. For the greeke word there vsed, signifieth both the thought and the speech, although most properly the thought. To conclude, praise may fitly be resembled to siluer and golde, seeing it is a glorious and pretious thing, yea so pretious a iewel, as that before in this booke, it hath beene preferred before them both. Againe, a man may rightly be compared to a fining pot, seeing by the light of his reason and the fire of Gods word, he is able in good measure to prooue and discerne what is true and false, sound and counterfait. Finally, there can none so well iudge of a man as himselfe, seeing his spirite within him, knoweth his estate best, and his thought in most actions, accuse or excuse him.

Before.12.8.

Ecle.27.5.

ἐν διαλογισμῷ αὐτοῦ.

Before.22.1.

22 *Though thou shouldeſt bray a foole in a mortar among barley with a peſtle, yet will not his fooliſhnes depart from him.*

A foole is vncurable.

The wickednes of the reprobate is so incurable, that although he be presſed neuer so much with the sharpe reproofes or punishments of men, or with the seuere iudgements and plagues of the Lord, yet he layeth not his sin aside, nor amendeth his fault.

Though

Though thou ſhouldeſt bray a foole in a morter among barley vvith a peſtle, albeit thou ſhouldeſt take neuer ſo great paines, in reproouing or correcting a foole, yea if thou ſhouldeſt put him into priſon, or poune him in a mortar in deed, *yet will not his fool ſhnes depart from him*. Neuertheles, the hardnes of his hart and his wickednes will not be remooued from him. For the graines of corne would at the laſt be broken or ground to powder, but his obſtinacy or ſtubbernnes will neuer be ouercome. One kind of grinding which people vſed in old time, was, to put their parched corne into a mortar, and to beate it vnto powder. Vnto this cuſtome the wiſe king alludeth in this place, inſinuating that no beating will amend an obſtinate wicked man.

23 *Be diligent to know the ſtate of thy flocke, and take heed to thine heards.*

Euery one is to be diligent in his calling, and namely ſheepherds, who haue to deale with cattel, whereby much profit may be receiued. *Be diligent to knovv the ſtate of thy flocke*, conſider daily the condition of thy ſheepe and oxen and ſuch like cattel, looke to the number of them, prouide for them that which they want, and behold them euen with thine owne eye. If the ſheepherds of the creatures which are voyd of reaſon, ought to haue thus great care of their flockes and ſuch ſpecial regard to their herds: certainely, the rulers of men, both thoſe that are ciuil and thoſe that are eccleſiaſticall ſheepherds, ſhould be much more carefull and diligent in looking to and prouiding for the people committed to their charge. For they are ſheepe indued with reaſon, whoſe ſoules are immortall, and for whome Chriſt hath ſhedde his bloode.

The ſtate of the flock is to be looked to. Or ſor. Treaſures laid vp, laſt or alvvaies.

24 *Surely hidden ſtore endureth not for euer:*

euer: and is the crowne from generation to generation?

No cauſe there is why any ſhould put affiance in worldly treaſures which he hath laid vp, be they neuer ſo great, or elſe ſo pretious as is a crowne. For they are all ſubiect vnto caſualties, and in time they of themſelues waſt and conſume. Yet, ſeeing the hidden ſtore endureth not for euer, euery one, (as before hath beene taught) is to labour faithfully and painefully in his calling, and (as in the verſe following is declared) prouidently to lay vp for time to come that which ſhall be neceſſary. But as concerning the poynt which heere is taught, what treaſure is there in the world be it neuer ſo royall or princely, which ſhall endure for euer, or which will not be drawen dry in the end, vnleſſe it be maintained by care and diligence, and vnleſſe, when any part of it is waſted, ſomewhat bee ſupplyed from time to time? Indeede, if a man haue greate ſtore of corne or other prouiſion hoorded vp, it may ſerue for many monthes yea and many yeares, but it will not alwaies continue, and therefore it is no wiſedome to ſpend continually on the ſtocke, without labouring in ſome honeſt calling, and without getting in of newe treaſures from yeare to yeare.

25 *The hey diſcouereth it ſelfe, and the tender blade appeareth, the graſſe of the mountaines, is to be gotten in.*

The earth giueth food for liuing creatures.

The earth of her owne accord as heere is ſhewed, miniſtreth food for cattell, to ſerue them both in ſommer and winter. The medows and the mountaines bring forth graſſe and hey, the greene and tender paſture to feede the cattell in ſommer, and the hey to feede them in winter, which therefore

is to be laid vp in the barne against that time. It should not seem straunge to any that the holy Ghost speaketh of the springing of the grasse or laying vp of hey, in this place. For the scripture else where intreateth of this matter, as namely in the Psalme where it is said, *The Lord causeth the earth to bring forth grasse for the beast, and hearbs for the vse of man, that they may receiue their foode out of the earth.* In which place, as the prophet maketh mention of the fruitfulnes of the earth, to the ende he may commend the goodnes of God thereby, so heere, *Salomon* speaketh of grasse and hey, to shew that men are to prouide for their cattel in time conuenient.

Psa.104.14.

26 *The lambes shall be for thy clothing, and the hee goates for a price of a field.*

27 *Moreouer, so much goates milke as is sufficient, shall be for thy meate, for meat for thy family, and food for thy maids.*

The commodity of keeping cattell.

The intent of the spirit of God in these last verses is, not to prescribe a generall rule of apparrell or diet vnto all men, but to shewe that great commodity ariseth by keeping of cattell and looking to them diligently. For, (as heere is declared, cattell well lookt vnto, minister cloathing, money, and foode. Cloathing, as is affirmed in these wordes, *the lambes shall be for thy cloathing*, that is to say, the wool of flocks will serue to make thee apparrel both warme and comely. For (as all know) both coats and hosen and all sortes almost of vpper garments, are made or wouen of wool. Money, as is declared in these wordes, *and the hee goates for a price of a field*, that is to say, the male goates and rammes and such like cattell as may well be spared, beeing sold, will bring thee money, wherewith thou maist buy corne, or any other necessary thing, or some more ground. For money is a queene which whosoeuer

soeuer get, may easely therewith get all things. It is the measure as the wise man teacheth, which answereth vnto all. To conclude, foode is obtayned by the keeping of cattell diligently, as is plainely set downe in the last verse wherein it is said, moreouer, *so much goats milke as is sufficient shall be for thy meat, for meate for thy family, and food for thy maids.* That is to say, the ewes and the kine will giue such abundance of milke, as will sustaine thee, thy wife and children and thy seruants, so that besides other prouision which thou maist make with thy money, thou and thy family maist haue butter and cheese inough of thine owne flocke.

Ecclesiastes. 10.19.

THE XXVIII. CHAPTER.

1 *Euery wicked man flyeth when none pursueth, but the iust are like a yoong Lyon which is couragious.*

The vvicked fly vvhē none pursueth. See the roote heereof. Leuit.16.17.

THis holy prouerbe teacheth that wickednes maketh the wicked very fearfull, and that righteousnes maketh the innocent very secure and bold. In it, first, the wicked man is resembled to a byrde or some such timorous creature, which betaketh it selfe to flight when no cause thereof is offered. For the guilty person after he hath committed some abhominable act, (as for example theft or murther,) imagineth that some lie in waite for him, and doubteth he shal be taken, the reason is, for that although none is neere to pursue him, yet the sound of terror is in his eares, and the sting of conscience will not suffer him to be quiet in any place. But the iust (as is affirmed in the second place) are like *a yoong Lyon vvhich is couragious.* For he goeth on his way boldly and swiftly, without returning backe for

feare of any. The reason is, for that beeing at peace with God, and hauing a good cause and a sound conscience, he dreadeth no obiection nor danger.

The causes of the ruine and of the prosperitie of common wealths

2 *For the rebellion of a land, there are many princes thereof: but by a man of wisedom and knowledge, the state likewise endureth long.*

The causes of the wealth and wo of kingdomes, are heerein declared. Euery transgression causeth not the ruine of kingdomes, but rebellion against God. Although the wickednes of some fewe priuat persons, sometimes draweth downe a plague vpon a whole common wealth, yet not any particular but the generall rebellion of a land, is that which causeth chaunges in the state thereof. The chaunges which the common rebellion of a land worketh, are the raignings of many princes in a short time succeeding one another, which are eyther all euill, or bad and good together. Such alterations are most hurtfull to commonwealthes, inasmuch as by this meanes, new tumults continually arise, new lawes are enacted, new officers placed, and new tributes imposed. *But by a man of wisedome and knowledge the state likewise endureth long.* For, by the aduise and prudent dealing of one that feareth God and is skilfull in counselling and gouerning (as *Joseph* was,) both the princes life and stocke, and the peoples peace and prosperity shal bee preserued. As before hath beene taught in this booke, by the blessing of the righteous a Citie is exalted, but by the mouth of the wicked, it is destroyed.

The poore oppressing the poore.

3 *A poore man oppressing the needy, is as rayne powring downe, so as that there is no foode.*

A rich

A rich man oppressing the needy, spoyleth them vtterly oftentimes. But the poore man that is hard hearted, dealeth yet more roughly and cruelly with them. That vnmercifull seruant in the Gospell who tooke his fellow that ought him an hundreth pence by the throat, saying, pay me that thou owest, may be an example of the trueth thereof. Therefore, euen as a great tempest or flood of water, sweeping away and choaking the corne, and oppressing as it were the ground, maketh it barren and causeth a dearth: so a merciles poore man, spoyleth those that are needy, and euen plucketh from them those things that are most necessary, yea euen their very foode and rayment.

4 *They that forsake the lawe, praise the wicked, but they that obserue the law, make warre with them.* *Praising of the wicked.*

Like will to like, as the common prouerbe is. Such as altogether neglect the Lordes commaundementes, not onely commit diuers grosse sinnes, but commend those, who in sinning are like themselues. For, in their affections they allow them in their speeches, they flatter and extoll them, and in their deedes they ioyne with them and maintaine them. But they that walke in the Lords commaundements, not onely dispraise them, but striue with them. For, they rebuke them by wordes, crosse them by deeds, and correct them by their authority, if they be magistrates. Neuertheless, neyther are the euill to be dispraised for their good actions, nor the good to be allowed in their faultes, but righteous iudgement is alwaies to be iudged.

5 *Men giuen to euill, perceiue not what is right, but they which seeke the Lord, perceiue all things.* *The spirituall man discerneth all things.*

The naturall man perceiueth not the thinges that belong to God, but the ſpirituall man diſcerneth all things. Albeit there is ſome light in the wicked man which is ſufficient to make him vnexcuſable, yet he is alwaies ſo blinded by naturall ignorance and malice, that both Chriſt and the lawe to him is a myſtery. Hence it commeth to paſſe, that he neither fully ſeeth what is to be beleeued, nor yet what is to be done, eyther generally in all ſortes of actions, or particularly in the courſe of his calling or office. But he that ſeeth the Lord in his worde and by prayer, ſhall know all thinges needfull for ſaluation, and for the diſcharge of the dueties of his calling.

The poore godly man.

6 Better is the poore man, that walketh vprightly, then hee that peruerteth his waies, though he bee rich.

Read 19. cap. 1.

This ſentence hath beene expounded before.

Righteouſnes

7 He that keepeth the law, is a prudent ſonne, but hee that keepeth company with banqueters, ſhameth his father.

Among ſundry vices which yoonge men are to take heed of, riotiouſnes is one of the chiefe. Both the Lord himſelf and euery godly father chargeth euery child, to liue ſoberly and to take heed of prodigality. He therefore which keepeth this precept of God and of his godly father, is a wiſe ſonne, and ſo conſequently one, that reioiceth his parents. *See Deut. 12.* Wiſe he is, both for that he doth good, and auoydeth Gods iudgement, which he ſhould feele if he did euill. But on the contrary ſide, he which not regarding the law, ſpendeth his time and ſubſtance in feaſting and rioting, is not onely fooliſh, but a blemiſh vnto his father. For what will be ſaid, but that ſuch a man brought not vp his children well. Againe if

if the father of the prodigall child, see him come to extreeme pouerty, or to punishmennt for his sin, how can hee but blush and euen hang downe his head for shame?

8 *He that heapeth vp his substance by vsery and increase, shall gather it for him, who will be liberall to the poore.*

Vsurie and increase.

Two especiall meanes of vniust gaine, are specified in the former part of this sentence. The one is biting vsery as the worde doth signifie, which is that gaine by lending of money or any other thing, whereby the borrower is oppressed and by little consumed. The other is increase or multiplying as the word importeth, which is that gaine which is gotten eyther by false reckoning, as, when more is set downe or challenged to be owing then is owing indeede, or by receiuing or extorting more then is due or then the thing is worth indeed. Both biting vsery, and increase aboue that which is right, is out of al doubt, euill and to be condemned. But all gaine for the lending of money or any like creature, is denyed by *Hemingius* (not without reason) to be vnlawfull. Yet, in such commonwealths (as ours is) wherein the positiue lawes of the land forbid all lending of money vnto aduantage be it neuer so small, it is of conscience to be abstayned from, and seemeth vnto mee, vnlawfull. For, the magistrates commaundement both in holy and ciuill matters, is not onely for feare, but for conscience, to be regarded and obeyed. Now, if the binding of the rich to pay ten in the hundreth or lesse, is vnlawfull becaus the magistrate will haue no such dealing, how much more is the biting of the poore by taking ten or more in the hundred of them, euill and vngodly, becaus the Lord hath in his word forbidden and condemned such cutthroat dealing?

See the text heereof Deutr. 23.19

So Caietane taketh this vvorde, vvhich also may signifieth any increase aboue the vvorth of a thing or equitie.

See Heming. in Psal. 15.

For, the Lord saith in Exodus, *If thou shalt lend thy money vnto my people, vnto the poore people which is with thee, thou shalt not be vpon them as an vserer,* Exod.22.23. *ye shall not lay biting vsury vnto them.* Indeede, to hurt the rich by any crafty and cruell dealing, is a great sinne, and therefore the Prophet *Dauid* speaking more generally in the Psalme, reckoneth this Psal.15. to be one of the properties of a Citizen of heauen, that he putteth not his money to biting vsury. But to pinch and empouerish the poore, and that vnder the cloake of lending, is dubble iniquity and cruelty. For the case thus standeth, that (as *Hemingius* hath well obserued) there are two sorts of lending. The one is, a lending to which we stande so bound by Gods law and the law of nature, that vnlesse we do lend, we are guilty of sinne before God. Heere, sometimes the very principall is not to be required, much lesse is the poore man to be bound by vs to pay both the principall and the aduantage. The other, is a lending to which we are not bound by the law of God or of nature, but it is left free vnto vs to lend or not to lend. Heere, we may not by lending bite any, nor offend the lawes of the land, but otherwise, (as *Hemingius* thinketh) wee may by lending both profit other and our selues. But, (as is shewed in the latter part of this sentence,) *Hee that heapeth vp his substance by byting vsery & increase, shall gather it for him, who will be liberall to the poore.* For, his heire thorow the iust iudgement of God, shall take a quite contrary course. The vsurer did plucke from the poore, his heire shall giue his goods to them. The vsurer tooke much for the lending, his heire shall lend for nothing. The crafty rich man tooke more of the poore then the thinges he solde were worth, his heire shal take lesse. Finally, the coueteous rich man increased his wealth by misreckoning, his heire shall reckon and deale iustly with all sortes of people.

9 *Whosoe-*

9 *Whosoeuer turneth away his eare from hearing the law, euen his prayer [is] abhomination.*

Sinners may flatter themselues and namely adulterers, murtherers, & such vsurers, & stubborne children, as before haue beene spoken of, but if anie willingly and wittingly turne away his eare from knowing or obeying the wil of God, so that he wil not lay aside his iniquities or impieties, not onely his sinnes shal prouoke God, but euen his prayers: and they shal not onely be reiected, but be abhominable, a matter of offending and incensing the Lord to wrath. As therefore such a one did refuse to heare God speaking in his law: so the Lord wil in iustice refuse him speaking to him by prayer. Therefore aboue all things be more ready to heare, then to offer the sacrifice of fooles.

10 *VVhosoeuer leadeth aside the vpright into an euill way, shall himselfe fall into his owne pit: but the iust shall possesse that which is good.*

Seducers are heerein threatned with the Lordes iudgement. They are fitly resembled vnto theeues or robbers who lead true men out of the way often- 2. *Tim.* 3.
times to spoyle them of their goods. For euen so the wicked are seduced & seduce others, drawing them into daunger, vnto the committing of sinne, or vnto *Act.* 13.
heresies. But they shal fal into their owne snare, as did the accusers of *Daniell*, *Elimas* the sorcerer, *Saul*, *Haman*, *Achitophell*. In the meane time they, who are vpright, or sincerely and constantly serue the Lord, shal not onely escape the euils, which seducers labour to bring them into, but attaine & enioy riches, honour, glory, and saluation.

11 *A rich man seemeth wise in his owne eyes:*

eyes: but the poore man who is prudent findeth him out.

Conceited arrogancie vſually accompanying aboundance of wealth, is now reproued. It is the cuſtome not of Godly rich men, but of wealthy worldlings, both to aſcribe the getting of their goods to their owne wiſedom, and to like wonderfull wel of their owne ſpeeches, actions, and courſes. Wherfore not without cauſe doth *Paul* wil *Timothy* to put them in mind not to be high minded. Now againe it is the manner of fooliſh poore people, who meaſure all thinges by wealth, to flatter them as the multitude did *Herod*, crying out, *it is the voyce of God and not of man.* But the godly poore man, who knoweth the word, and is indued with the ſpirit of diſcretion, will ſo ſearch and finde the rich man out, that he will diſcerne, and if need require, declare him to be eyther an ignorant or wicked perſon, as may appeare in blind *Bartimæus* his conference with the Phariſies. Neuertheleſſe, as this ought to humble the rich, that the poore go ſomtimes beyond them in ſpirituall gifts: ſo ought it not to breed any malapartneſſe in the poore, who ſhould alwaies be farre off from dealing ſaucily with their betters.

Iohn. 9.

12 *When the righteous triumph, there is great glory: but when the * wicked are lifted vp, a man is ſought for.*

* *In the wicked mens riſing vp.*

Tyranny is ſpoken of in this ſentence, a vice moſt contrary vnto the mild and righteous gouernement of the iuſt. For their raigne bringeth forth glory as a moſt pretious fruit, ſo that it cauſeth Religion to floriſh, peace to abound, plenty to be in euery place: to conclude, temporall and ſpirituall bleſſings to ſpread farre and neare. What miracles were done in the wildernes, whileſt *Moſes* ruled? What conqueſts had

had *Ioshua*? What peace was vnder *Salomon*? What zeale vnder *Dauid*? On the contrary side, wicked rulers make hauocke of Church and common wealth. They seeke for the Godly to slay them, the rich to spoyle them, all, to molest them. But of this poynt more heereafter in the exposition of the 28. verse of this Chapter, as also in the interpretation of the second verse of the next Chapter.

13 *He which hideth his sinnes, shall not prosper: but he, which confesseth and forsaketh them, shall receiue mercy.*

Hypocrites are threatned with a miserable iudgement. *He, vvhich hideth his sins*, either by denying that euil, which he hath done, or lessening it, or else continuing it, *shall not prosper*, but shal be left and remayne in griefe of mind, pouerty, sickneſſe, or some other trouble, as *Dauid* was vntil such time, as he confessed his sinne against himselfe. *But he vvhich confesseth his sins*, to the Lord, as *Iob* did, and not only acknowledgeth them in words, but in deed and affection forsaketh them, shall not onely be forgiuen, but obtaine many graces and blessings, as did the prodigal sonne. It is not alwaies necessary to publish secret sinnes to men, which may but breede offence, and infamie, and dishonour to the Lord. Neuertheleſſe, sometimes this is to be done, both publikely and priuately. But both manifest and secret offences are alwaies to be acknowledged vnto the Lorde, and sinne is alwaies to be forsaken. It is no maruaile, if diuers many yeares together are not taken from the racke of the Lordes visitation, seeing they will not confesse their iniquities to him, as they ought. See a like promise. *Iob.8.cap. 4.5.6.7.verse.*

Psal.32.

Iob.31.33

14 *Blessed is the man, who greatly feareth alwaies, but he which hardeneth his hart*

shall

shall runne headlong into euill.

Security is a forerunner of Gods iudgements, but the man is happy, which feareth alwaies. Indeed whosoeuer is possessed or tormented with a seruile feare, is most miserable. But he, which is indued with a sonlike feare, so that he dreadeth to sweare vainly, to prophane the Saboth, or to sinne against God, he, which worketh on his saluation with feare & trembling, so that he standeth in awe of the Lord, not only in the Church, but out of the same: finally he which reuerenceth the Lord continually, so that he feareth him not for an houre, or day, or month, or by fits, (as some, which haue an aguelike feare now and then vpon them) but al the daies of his life, is most happy. For such a one doth no euil, the Lord heareth his praiers, and maketh him at the last an inheritor of his kingdom. The secure people of the world on the contrary side, harden their hearts, both by resisting the word, and by not profiting by the Lordes workes, and by not yeelding vnto the motions of his spirit. They do therefore but treasure vp wrath against the day of wrath, and so fal at last into sinne, into trouble, into the iawes of death, to conclude, euen into hel. For when they say peace, peace, then sudden destruction commeth on them.

15 *A wicked ruler ouer the poore people, is as a roaring Lyon, and a rouing beare.*

1. Sam. 17. The rage of tyrants is heer fitly compared to the cruelty and rauening of beares & Lyons, which prey on the lambes and on the sheepe. For as the Lyon frayeth the poore beasts with his roaring, & preieth on them with his teeth, and as the beare searcheth them out, and teareth them with her pawes: so vngodly superiours of all sorts threaten, oppresse and slay, such as can make no resistance. They which are of the lowest degree are somtimes as fierce as bears

or

or lions, but rulers ſhould be paſtors, not wolues, & parents, not tyrants. Not onely diuers Magiſtrates are tyrants, but many houſholders are beares and lyons in their families. But Chriſtian maiſters muſt remit their threatnings, and lay aſide all bitternes, wrath and outcries. The inferiors, which are oppreſſed, are as the ſheepe of Chriſt to beare iniuries patiently. They are alſo to pray to be deliuered from ſuch lions, and to aſſure themſelues, that they ſhall at laſt in ſome ſort tread them vnder foot.

Ephe.4.& 6.

Pſal 22.
Pſal.19.

16 *A gouernour * voyde of all vnderſtanding, and much in oppreſſions [ſhall ſhorten his daies]: but] he which hateth gaine, ſhall prolong his daies.*

* *Vnderſtandings.*

As tyrannie, ſo couetouſnes ought to be farre, as from al men, ſo chiefly from rulers. Politike *Pharaos* imagine they deale wiſely, when they lay grieuous burdens on the Iſraelites. Fooliſh *Rehoboams* thinke it the moſt prudent courſe, to ſcourge the people with ſcorpions. But ſuch rulers, who are much in opreſſions, incroaching the peoples landes, getting their goods by hooke & crooke, & exacting extreem tribute, eſtraunge their ſubiects hearts, offend God, fall into many fooliſh & hurtful luſts, which plunge men into deſtruction, and therfore haue indeed no vnderſtanding. But he that is ſo far from couetouſnes, that he is a man (as *Iethro* wold haue rulers be) which euen hateth gaine, (that gaine I ſay which is vniuſt), ſhall waxe old in the fauour of the people as *Samuell* did, & be beloued of al men & bleſſed of the Lorde. Then let the conuerſation of euery one be without couetouſnes, as the Apoſtle exhorteth, and let euery one be cõtent with the things, that are preſent. Would any know a couetous man? Looke on his conuerſation, his bargaines, his houſekeeping, &c. Would a couetous man know whether this roote of

1. Sam.12.
Heb.13.

all

all euil be in himselfe or no? Let him looke on his minde, his cares, his feares, his disires. But aboue all other, let Magistrates say to the Lorde with *Dauid*, *Incline mine heart to thy statutes, and not to couetousnesse.*

Psal.119.

17 *Let a man pursued for the bloode of a * person, flie to the graue: let none vphold him.*

Soule or life.

Magistrates are not to pardon wilfull muderers. By *Moses* law they who slue any at vnawares, might haue cities of refuge, and be preserued from death by the rulers, but he which offered violence, and maliciously slue his neighbour, was to die without mercy. They, which maimed their neighbours, were to pay eye for eye, tooth for tooth. But he, which tooke away life, by man was to be depriued of his life. Magistrates may be moued by rewards to shew such fauour, but the Lord would haue no reward taken for a man-slayer. Pitie may sometimes incline them to mercy, but the Lord would not haue their eye to spare them. Magistrates then being the deputies of the Lord, are to execute his law on wilful murtherers, as *Salomon* did on *Ioab*. When men take no vengeance on him, which sheddeth innocent blood, God pursueth him, as he did *Cain*. The Papistes impietie is heere notably detected, who did set open sanctuaries and priuiledged places vnto all sortes of notorious offenders.

Exod.21.22. Gen.9 Num.35 Deut.29 1.Kings.2

18 *He which walketh vprightly shall be saued, but he, who is peruerse in * his waies, falleth * therein.*

His two waies. In one.

This is the course, which magistrates are to obserue in their iudgements imitating the Lords example, namely on the one side to defend and spare the righteous, who neyther declining from the right hande

hand nor the left, walke circumspectly in the straight way of the Lordes precepts, and on the other, to punish the transgressor, who eyther doth that, which is wicked, or dealeth vnlawfully in those actions, which are lawfull. Those then, who eyther vse deceit in their best actions, or commit grosse sinnes and walke therein, shall at one time or other bee taken napping, as was *Shimei*, and be plagued in some one of their iniquities, as were the Israelites. 1.Cor.10. If magistrates alway punish not the wicked and cherish the good, as they ought: yet surely the Lord will.

19 *He which tilleth his lande, shall be satisfied with foode, but hee, which followeth vaine [persons] shall be filled with pouertie.*

Disdorderly walkers, who do nothing, but go vp & down as busibodies, haue been oft before reproued and heere are taxed againe. Amongst other vpright waies this is one, that a man diligently follow his vocation. When husbandry or any such trade is wel put in vre, it wil through the Lords blessing, yeeld vnto a man sufficient to content him, and to maintaine his family, as may appeare in the rich estate, whereunto *Iacob* came by the Lords blessing on his industry. The prouident then and the diligent shall haue foode to kil hunger, garmentes, wherewith to couer them, and money for good vses. But the good companions and youthes of this worlde, which follow hunting, hawking, carding, dicing, stage players, and such vanities, or are vagabonds roguing vp and downe the countrey, shal not onely want necessaries, but be filled with pouertie, bondage, griefe, and misery, as was the prodigal sonne. *Before* 12. 14. & 23.21

20 *A* faithfull man is full of blessings: but he, which hasteth to waxe rich, shall not be vnpunished.*

Of faithfulnesse.

As vnthriftines shal be punished by the Lord: so posting to be rich, shalbe reuenged by him, *A man of faithfulnes*, (to speake as the spirit doth in the originall tongue) who dealeth plainly and truely not onely in word but deed both with God & men, not onely in one matter, but al, *shalbe much in blessings*, shalbe made partaker not of one good thing onely, but of many. His credit shalbe great, he shall haue peace of heart, his store shall increase, he shal haue children, vnto him at last it shalbe said, *Come thou blessed of my father.* Now as touching those, who make hast to be rich, or who (as *Paule* speaketh) wilbe rich (as it were, whether God wil or no) who get their good by hooke and crooke, or by playing the parts of drudges and snudges. To conclude, who labour after wealth, but vse not to call on the name of God, nor regard his word, these make commonly more hast then speed, seeing they are not vnpunished, but fall into temptation and a snare, meeting with some losse or crosse in steed of gaine and aduantage, as birds hasting to the prey are oft in their flight stricken and stayed with a pellet. *Achab* made hast to *Naboths* vineyard, but at last dranke a cup of bloody grapes for his posting.

21 *It is not good to accept* persons: for [so] a man would transgresse for a morsell of bread.*

The face.

Of the number of such as make hast to be rich, are they, who respect persons in iudgement. He that is infected with this vice, albeit he be a man of high calling in the common wealth, and although there is no comparison betweene trueth and iustice and a morsell of bread: yet will he easily be hired and brought

brought to hold his peace, or to giue a falſe ſentence for a little paltry gaine, for a dinner, yea for a morſell of bread. Not onely Magiſtrates are to take heed that they be farre from this ſinne, but other alſo. If Miniſters are giuen to this vice, they wil teach falſe doctrine or ſmoother the trueth, that they may ſtill enioy the rich mens trenchers. If people be caried away with it, you ſhall ſee them extoll a Papiſt for a litle reliefe at his doore.

22 *A man of an euill eie maketh haſt [to get] riches: but he knoweth not that pouerty ſhall befall him.*

Of the crew before ſpoken of, are moreouer miſerable niggards, who are noted to be men of an euil eye, becauſe with the eye they deſire other mens goods, enuie their neighbours proſpirity, & grudge thoſe, who come vnto their tables, the very meate which they eate. Such *Labans*, ſpare, and care and toyle exceedingly, imagining through their induſtry and pinching, both to attaine to abundance and alwaies to liue in plenty. Yet at laſt by ſome caſualty or by death, pouerty, which they flie by all meanes commeth vnto them, as may appeare in the rich glutton deſcribed in the Goſpell. See this parable expounded in the Pſal. 39.49. Alſo oft before in this booke. *Luke.12.* *Luke.16.*

23 *He which reproueth a man, in the end ſhall rather finde fauour then he, which flattereth with his tongue.* *Or after me as Tremellius taketh it. Softeneth his tongue.*

The vaine and needy people of this worlde, ſeeking by all meanes to enrich themſelues, vſe flattering ſpeeches to this intent, knowing that fair words make fooles faine. But yet, as heere is ſhewed, they which reprooue, ſhall finde more fauour, then they, which flatter. Indeed many finde fault with other,

and controll them, but because they do this with an harsh spirite and in an vndiscreet manner, their speeches make them rather odious then gracious vnto the parties rebuked. But he, which reproueth his neighbours, iustly, wisely, charitably, and that to a good end, and as *Paul* speaketh to *Titus*, that they may be found in the faith, he shall reape a pretious fruit after his labour. True it is the wicked and sottish people of the world wil hate thē most, which rebuke them most for sin. For with such, flattery getteth friends and trueth hatred. Neuertheles, they, which haue any sparke of grace, or are wise, wil beare good will to a reprouer, and hate a flatterer. The consideration of the reprouers affection, and his reasons, will winne the partie reproued to amendement, and raise vp in him a great liking of that man or that woman, who told him of his fault, as may appeare in the example of *Dauid*. Let vs then rather by wholesome rebukes labour to profit our friendes then seeke to please them by soothing speeches. O faith flesh and bloud I shall loose my friend and gaine if so I do. But fie vpon such loathnesse to displease, as betrayeth a friende euen vnto Sathan himselfe. Let rather the commandement of our sauiour moue vs to reproue our brother betweene him and vs. Let woe threatned by *Ezechiell* hold vs backe from sowing pillowes vnder euery elbow.

Psal.141.

Ezech.13.

Destroyer, or spoyler as Exod.22.23. before 13.16.

24 *He which spoyling his father or his mother saith, it is no sinne in comparison to a man who is a murtherer.*

Robbing of parents or spoyling of them by any meanes, is a great and grieuous sin. To steale from a straunger is no small fault, which sinne those, who commit are iustly punished with death. It must needs then be a detestable kind of robbery and iniurie, when not straungers, but parents shalbe not lightly endamaged, but spoyled by their children, and that without

without ſcruple of conſcience and ſecurely. A notable example heereof we haue in *Micha*, of whome mention is made in the bookes of Iudges; who although he had ſtolne from his mother eleuen hundred ſhikles of ſiluer: yet made he no conſcience to diſcloſe his theft, or to reſtore it, vntil ſuch time, as he heard his mother with a bitter curſe vnto the theefe, and then he acknowledged his fact, not of any remorſe of heart, but onely to auoyd the curſe which his mother had pronounced. Thus doth the heart of vngodly children ſeduce them oftentimes, who ſay, theſe goods belong vnto me, they are mine own, I haue my part in them, why ſhould I not take them, vſe them, and ſpend them? But howſoeuer ſuch a wretch may delude himſelf, he is in the fault and puniſhment to be ioyned not with a common theef or robber, but with a deſtroyer & murtherer. The Lord in Deut. 21. expreſly commandeth that ſuch children be ſtoned to death. Of this generation are all children, who pilfer from their parentes, ſpende their goods riotouſly, incurre debt, & make their parentes pay it, put their mothers by from their right after their fathers deceaſe, or as Lordes ouer their parentes goods, do what they liſt with them.

Iud.17.

That the vvord heere vſed ſignifieth thus much may appeare. 64. Eſay & exod.12.23.

25 *He which is high minded, ſtirreth vp ſtrife: but he which truſteth in the Lord, ſhall be made fat.*

Prou.

The high minded are heere beaten down, for that ſuch are ment by thoſe who are of a large ſoul appeareth by that expectatiõ of *Paul* to *Timothy* which may ſerue as a perfect expoſitiõ of this ſentence. *Cõmand the rich of this world, not to be high minded, nor to truſt in the vncertainty of riches, but in the liuing God who giueth vnto vs al things richly vnto fruitiõ.* The which laſt words alſo declare what is ment here by being fat, which being a borowed ſpeech, takẽ frõ thoſe who are in good plight of body, noteth out the abũdance

1.Tim.7.17.

of Gods blessings. He then, which is high minded, secure, and frolike in regard of his outward prosperitie, as was the rich glutton, saith that he shal neuer be remoued, as *Dauid* did, and despiseth his neighbours, oppresseth them, and raiseth vp vnnecessary warres and strifes as did *Iehosaphat*, when he prouoked the Syrians, by the which iarres and contentions he must needes be vexed and somewhat pulled downe in his estate. But he, which is humble in all estates, and trusteth in the Lord, as the Prophet willeth Israell to doe, shall prosper in body and in soule, and be satisfied with peace of heart and many good things, (as it were) with marrow.

Luke.12. *Psal.30.* *2.Chro.18.* *Psal.131.* *Psal.63.& 92.*

Heart. *In vvisdome*

26 *He which trusteth in his owne soule is a foole: but he, which walketh wisely, shall deliuer himselfe.*

They that are wise in their owne eyes fall into the sinne before condemned, and are heere fitly reproued. Such trust in their heart, as imagine that they haue no need of the helpe or aduise of other, and refuse to follow the direction of the godly wise, giuing them sound counsaile out of the worde. For these deuise new conceites, practise such formes of worshipping God, as are not found in his word, take euill courses and yet perswade themselues, that therein they do God good seruice, and that in them they shall find good successe. *Dauid* numbring the people of Israell, imagined he did very wisely in so doing, neyther would he at the first heare *Ioab* aduising him to the contrary, but at the last he cryeth out, *I haue done foolishly.* Then howsoeuer conceited persons or deuilish politckes seeme wise vnto themselues: yet they haue no vnderstanding in very deede. *Be not therefore vvise in your selues*, saith *Paule.* And *vvo be to those* (saith *Esay*) *vvho are vvise in their ovvne eyes.* But he which not onely heareth the

the good aduiſe of other, (which many do, who yet are thereby neuer a whit the better) but putteth it into practiſe, ſhal both be preſerued from imminent dangers, and deliuered out of preſent troubles or inconuenience, euen as *Moſes* found reſt vnto his ſoule by following *Iethroes* counſaile, and *Naaman* health in his body by obeying the aduiſe of his captiue handmaid and other ſeruants. For indeede one man ſtandeth in neede of another, as do the members of the bodie.

27 *To him, which giueth to the poore (ſhal be) no want, but he which hideth his eyes (ſhal be) full of curſes.*

Vnmercifulneſſe towarde the poore draweth on men the Lords curſes & croſſes. Abeit diuerſe feare they ſhall begge, if they giue vnto the poore, yet the chearefull and liberall giuer of almes ſhalbe ſo farre from wanting, that he ſhal haue abundance, and gaine by his ſpending. But that vile and miſerable wretch, who is ſo farre off from pulling the coate from his backe, therewith to cloath the naked, or from ſtaying the meate from his mouth, with it to feede the hungry (which yet euery Chriſtian ought rather to do, then to ſee his poore brother periſh) that he will not ſo much as looke on the *Lazar*, or heare the voyce of the beggar, ſhall by him be cryed out againſt, and by the Lord curſed in his body, curſed in his goods, curſed in his ſoule, curſed in his children and in all things.

28 *When the wicked are lifted vp, a man hideth himſelfe, but when they periſh, the righteous are increaſed.*

Tyranny yet once againe is entreated of in this concluſion of the chapter. When the wicked rule,

they raiſe vp ſuch a ſtorm, that the iuſt being ſought for to be ſlaine or moleſted, get them to ſome forraine countries, as did *Dauid*, or lurke in dennes, as did the prophets in *Achabs* time, or pray in corners, as did the diſciples, when the ſacrificers of the Iews raged, or fly as birds vnto ſome ſhelter or other. But when the vngodly periſh, then the righteous ſwarm as a company of bees in a ſunny day, returning from other countries, multiplying in townes and cities, filling whole Churches, winning and conuerting many to the trueth by their doctrine and example, ſhewing their faces boldly and openly. The chiefe vſe of this doctrine is to teach vs, not to be troubled at the chaunges of the worlde or troubles of the times. *In the time of good* (ſaith *Eccleſiaſtes*) *enioy that, which is good, and vſe the time of euill.* Bees ſuck ſweet hony out of the bitter time: ſo the godly muſt drawe comfort and ioy euen out of hard times and grieuous afflictions. A Chriſtian without the croſſe is not worth a pinne.

Eccleſ.7.

THE XXIX. CHAPTER.

Obſtinacy. Of reproofes. Or as that there can be be no remedy.

1 *A man, who oft hauing beene reproued, hardeneth his necke, ſhall ſuddenly be ſo broken, as that he cannot be cured.*

THE feareful eſtate of thoſe here is ſhewed, who by no meanes wil be reclaimed from their wicked waies. In the former part of this ſentence, the ſin of obſtinate perſons is deſcribed, in the latter, their puniſhment is declared. This is their ſin, that euen as the ſtubborne horſe and brute beaſt will not be ruled with bit or bridle, but when the yoke is to be put on, reſiſt and with a ſtiffe necke reiect it: ſo obſtinate people, continue in their ſins, and grow harder

harder harted daily, not induring to heare the truth, perſecuting their teachers, and fretting againſt the troubles, which the Lord bringeth on them as bridles & yoks to ſubdue and tame their pride & fiercenes. Yea though ſuch haue beene told of their faults not once, but an hundred times, and the Lord himſelfe hath ſchooled them for the ſame by ſickneſſe, infamie, pouerty, and diuers croſſes, yet they do ſecurely and boldly proceed in ſwearing, lying, adultery, murther, theft, and ſuch other vices, perſwading themſelues eyther that no euil ſhal betide them, or that they ſhall goe through it well inough. The puniſhment, wherewith ſuch obſtinate wretches ſhall be reuenged is remedileſſe deſtruction. Neither wil the Lord be a long time in bringing them to ruine, as they by the ſpace of many daies, moneths or yeares togither refuſed correction, but hee in an houre or ſome ſhort ſpace wil quite ouerthrow them. Of all other ſinnes then obſtinacy is moſt to be auoyded, ſeeing other tranſgreſſions of all ſorts may finde pardon, when repentance followeth them, but hardneſſe of heart doth nothing but treaſure vp wrath againſt the day of wrath. This was that ſinne, which often the prophets vpbraid the Iewes withall. *Eſay* ſaith, *That their necke vvas a ſinevv of iron, and their brovv braſen*, for which cauſe, (as he alſo teſtifieth) they were ſmitten on the head and in the hart. Yea (ſaith hee) *there is no ſoundneſſe from the ſole of the foote vnto the head*. *Ieremy* alſo complaining of & lamenting the vnrecouerable plague of the Iſraelites, taketh vp ſuch ſpeeches as theſe. *Is there no gumme or balme in Gilead? Is there no phiſition thereof? For vvhy hath not the daughter of my people recouered?* Eſay.48.4. Eſay.1.5.6. Iere.8.22.

2 *When the iuſt are increaſed, the people reioyce: but when the wicked man ruleth, the people ſigh.*

This sentence sheweth, that such is the estate of the people, as is the disposition of the gouernour. In the former part is affirmed, that whē good magistrates beare office, howsoeuer some wicked rascals or rebels may be sory therefore: yet godly people, and generally the multitude wil be glad, for they shal enioy their liues and goods quietly; by the defence of such, and vnder their rule religion shal florish in their congregations, the Lord himselfe will blesse their land with plenty and many good things: finally, they shal be free frō grieuous taxes, plagues, seditions & many miseries. The wise king who wrote this diuine parable, saw in himselfe the particular experience of that generall obseruation, which heere he setteth downe. For beeing annoynted king ouer *Israel* by *Sadock*, the whol people went vp after him playing on pipes & reioycing so gretly, that the earth did ring & cleaue (as it were) with their voice. *Dauid* his father also beeing aduanced by *Saul*, so caried himselfe in his warres against the Philistins, that the Israelitish woman moued by his worthy and valiant exploits vnto reioicing, sung in triumphing wise that *Saul* had slaine his thousand, and *Dauid* his ten thousands. The later part of the sentence declareth on the contrary side, that the rule of the wicked, ministreth matter of griefe and misery vnto the whole multitude. The estate of the poore people ouer which foolish persons or cruel persecutors haue the rule or tyrannize, becommeth lamentable sundry waies. First the Lord himselfe vsually plagueth the land with iudgments from heauen, wherin an enemy of his, holdeth the scepter. Secondly wolues in such a kingdome, hauing the place of shepheards, but the nature of deuouring beastes, spoyle, oppresse, and eate vp the silly lambes and sheepe. Thirdly, the people liuing without al good order or meanes of their prosperity, fall daily into all sortes of sinnes and pits of destruction. Sundry occasions

1. *King.* 1. 40

occasions then of griefe beeing continually offered the people, through the carefulneſſe or cruelty of euill gouernours, if peraduenture they dare not openly complaine for feare of further trouble: yet how can they but ſigh ſecretly in corners? Certainly ſo did the Iſraelites oppreſſed in *Aegypt*, and *Elias* perſecuted by *Achab* and *Iezebell*. Euen as then the welfare of the ſheepe dependeth on the ſheepheard, and euen as ſuch is the conſtitution of the bodie as is the diſpoſition of the head: ſo the condition of the people anſwereth in woe or wealth, to the goodneſſe or badneſſe of the magiſtrates.

3 *A man that loueth wiſedome reioyceth his father: but he, that keepeth company with harlots, waſteth his ſubſtance.* *Fornication.*

This drift of the ſpirit in this inſtruction is to declare, that whordome bringeth beggery, at the laſt. Two ſortes of loue heerein are ſpoken of, one ſpirituall, another carnall. The ſpirituall loue is commended, which is a wonderfull liking of and following after wiſedome. Such as are enamoured with this virgin of heauenly wiſedome (which is holy, peaceable, moderate, full of mercy and good works, as *Iames* ſpeaketh) ſhall not onely by this meanes pleaſe the Lord, or be profitable vnto themſelues, but comfortable vnto their parents. Sundry waies doth the wiſe ſonne cheare vp his fathers heart. Firſt by the vertues, which are in him. Secondly by the fame, which is ſpred of him. Thirdly by the hope, which his father conceiueth that he will be thriftie. Laſt of all, by his liberality and kindnes towardes his parentes, if peraduenture by reaſon of his giftes, he be at any time exalted to honor as *Ioſeph* was, who alſo in this reſpect reioyced his father. As concerning the carnal loue ſpoken of in the latter part of the ſentence, that is condemned and *Iam.3.17.*

threatned

threatned with pouerty. The vaine youthes of this world hauing ſhaken off the yoak of obedience and deſpiſed wiſedom, fall in loue with naughty women, with whom they are daily conuerſant, making them good cheere, beſtowing gifts on them, and mainteining them in braue apparrell. Heereby not onely they defile théſelues with wandring lufts, but ſpend their patrimony, & conſume their parents goods, ſo bringing ſorrow vpon them in ſteed of the ioy wherwith they ought to labour to comfort them. Such a lewd courſe tooke the prodigal ſon, who hauing waſted his ſubſtance, was put to feed with the ſwine. Among other reaſons then diſſwading from whordom, this is not the leſt to be regarded, that ſtrumpets are dangerous rockes and vnſatiable gulphes.

A man of ofſprings.

4 *A king by iudgement eſtabliſheth his realme, but a man which is a ſlaue to giftes that are offered, deſtroyeth it.*

Iuiuſtice.

Heerein againe the holy Ghoſt admoniſheth rulers of their duety. He entreateth in this verſe of two matters, one the executing of iudgement, an other, the auoyding of bribes. In the former place is ſhewed that iudgment is the prop or pillar of kingdoms: when iuſtice is miniſtred without partiality, in ſuch ſort that the godly are rewarded and the wicked puniſhed, and euery man hath right done to him, the Lord wil bleſſe the lande, the good wil loue their Prince, the bad ſhall be cut off, and not be able to do any hurt. This may be obſerued throughout the ſtories of the kings of *Iudah*, that all the while they gaue themſelues to ſet vp true religion, or to puniſh ſinne, their kingdomes were in peace, and they got the victory ouer their enemies. In the latter part of this ſentence is declared, that the receiuing of bribs is the ouerthrow and bane of a cõmonwealth. The reaſons heereof are manifeſt and ſundry. Firſt

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to respect persons (which bribe takers do) is an abhomination to the Lorde, and therefore such a transgression as pulleth downe his vengeance on the place wherein it is committed. Secondly by this meanes no place beeing left for right but for gifts, there must needs grow factions and mutinies. Last of all, a window being set open through such partiality to hope of impunity, all sortes of sinnes (the plagues of common wealthes) must needs daily multiply and increase.

5 *A man, which flattereth his friende, spreadeth a net against his feete.*

In this sentence is declared, that flatterers are a very hurtfull and pernicious kinde of people. They are fitly heere compared vnto hunters. For euen as the hunter spreadeth the hay or net to intangle the poore beast, which commeth by it: euen so flatterers by sweet speeches or salutations seduce the hearts of the simple, and by their shewes of friendship and righteousnes go about to get some aduantage at their hands, thereby to draw them into trouble. Of this wicked dealing *Micheas* complaineth, saying, *The good man is perished out of the earth, and there is none vpright among men, as many as are, lie in waite to slay, euery one hunteth his brother vvith nets.* Flattery then is no better then a secret or subtill kinde of murther, in as much as thereby diuerse are drawne eyther to receiue errors, or to commit sin, and so to fall into the snare of endlesse damnation, or into danger of law or hazard of life.

Flatterie.

Rom.16.
Luke.20.29.

Mich.7.2.

6 *In the transgression of the wicked man, there is a snare: but the iust man singeth and is merrie.*

Heere is shewed what an hurtfull thing sinne is in generall, as before was declared how dangerous an euil flattery is. Howsoeuer the act of iniquity is ioyned

Disobedience.

ned with pleasure: yet the end and wages thereof is paine and death. The snare heere spoken of is some losse or crosse, as pouerty, sickneſſe, griefe of minde, punishment of law, and the wrath of God, al which pursue and follow the offender. Hence it commeth to passe, that in as much as the plagues of this world or of the world to come commonly molest the wicked, that are in feare, sorrow, silence, shame, and confusion. *But the Iust man singeth and is merry.* There is none so righteous as that he is without sin, but such are called iust heere, who are iustified by faith in Christ, and sanctified in some acceptable measure by the spirit. In as much as the faithful walke in their callings with an vpright conscience, and are blessed by the Lord many waies exceedingly, they both outwardly magnifie him with psalmes and hymnes and spiritual songs, and inwardly are chearfull, beeing filled with ioy of the holy Ghost. Indeed none ar more in afflictiõs then they, but they are so far off from mourning in this respect, that they count it exceeding ioy, when they fal into manifold trials. When the Apostles were beaten for publishing the Gospell, they went from the face of the counsell, reioycing that they were counted worthy to be disgraced for the name of Christ. *Paul* and *Sylas* beeing cast into prison, prayed and sang euen at midnight.

Act. 5.41.

Act. 16.25.

7 *The righteous man knoweth the cause of the poore: the wicked man applyeth not his minde to know it.*

Negligence in iudging or determining cases in cõtrouersies, heerein is condemned. By knowing of a person or cause, oftentimes in the scripture the protecting, fauouring, and furthering thereof is meant. Thus the Lord is said to know the way of the righteous, and to know those, who are his, that is, to fauour them, and to take care of them. Heere then is

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meant, that although the poore man hath no money to giue bribes, or wealthy friendes to take his part: yet the godly man discerning his case to be right, by all meanes and with all paines defendeth it against the rage of the mighty aduersarie. Such an vpright iudge was *Iob*, who protesteth that in the daies of his prosperity and authority he was *a father of the poore, and searched out the cause, vvhich he did not vnderstand*. So *Dauid* propheſying of Christ in the Psalme, affirmeth that he would *defend the poore people, and saue the sonnes of the needy*. But the wicked man, as the same prophet complaineth in another place, and heere *Salomon* testifieth, *hath no regard, or applyeth not his minde to knovve it*, eyther because he giueth him selfe to pleasure, or because the poore is not able to giue bribes.

Iob.19.

Psal.62.4.

Psal.82.

8 *Scornefull men set a Citie on fire: but the wise turne away wrath.*

Of scorning. Blovv, that is by blovving enflame.

Heere is shewed that deriders of God and godlinesse, such as eyther iest at other, or in rage contemne other, do much hurt to the society of mankind. The hurt which they do, is like the hurt of fire, yea much greater then it. For they ouerthrow Religion, peace, concord of neighbours and loue of friendes. This do they eyther by their false doctrines, malitious speeches, euil examples, or wicked practises. Howe true this is may appeare in *Demetrius*, who set Ephesus in an vprore. Indeed sometime this crime is laid to their charge, who are of all other the furthest from it, as it was by *Achab* to *Elias*, and by *Tertullus* to *Paule*. The reason heereof is, because the wicked cannot or wil not put a difference betweene the fire and sword, which our Sauiour came to put into the world, and that flame, which Sathan and his instrumentes kindle. As for those, who are indued with the wisedome whereof

whereof *Iames* speaketh, which is peaceable and lowly, and heauenly, they are so farre off from kindling of dissentions, or raising vp tumults: that eyther by their authority or counsaile or grauity or long suffring they appease al the strifes, and quench (as it were) the fires, which arise and begin to kindle: when *Seba* the sonne of *Bocri* through his sedition and pride had subdued the City Abela, and by reason of his conspitacy it was now in danger of ouerthrowing, a certaine wise woman deliuered and freed it from the siege, by appeasing the wrath of *Ioab*, who went about to destroy it.

2.Sam.20.

9 If a wise man debate a matter with a foole, whether he be moued to wrath, or whether he smile, yet is there no quietnesse.

They are noted with infamy in this sentence, who are vnreconciliable and past amendment. Albeit the wise pacifie some vnruly people, as in the sentence before set downe hath bin affirmed: yet other there are, who neuer can or wil be perswaded to cease from their tumults or wicked course, which they haue entred into. Two meanes commonly are vsed by the godly & prudent seruants of God, vnto the reclaiming of fooles (by whom proud, wrathful, stubborne, ignorant and wicked persons here are meant) from their folly and madnesse. The former of these is, to be *moued*, as heere *Salomon* speaketh, that is to say, to be in good sadnes, to deale earnestly, to looke with a sterne and austere countenance, to alledge weighty reasons, or to vse forcible speeches of perswasion and round reprehension. The Apostle *Paul* calleth this manner of dealing a comming vnto offenders with the rod. The other meanes is smiling, or as the same Apostle speaketh, the spirit of mildnes that is to say, humble entreaty, faire speeches and friendly lookes, tokens of good wil, common or speciall

cial courteſies,& ſuch like gentle means of winning mens hearts. Let now a godly or peaceable perſon come to inſtruct or pacify a froward or wilful foole, he laboreth in vain. For eyther becauſe he is proud, he contemneth faire intreaties,& gentle courteſies, or becauſe he is ſottiſh and furious or malitious, he no more regardeth reaſons or rough dealing, then feathers or the wind. Such fooles the Phariſies were whom whether our ſauiour confuted by reaſons at any time, or allured by ſoft ſpeeches, and a meeke conuerſation, he preuailed with them neuer a whit. The other Iewes were for the moſt part of the ſame diſpoſition, who like froward children would neither mourne after the dolefull pipe of *Iohn* the Baptiſt nor daunce when Chriſt Ieſus went about to ſtirre them vp to gladnes by a more cheereſull pipe and tune, than his forerunner ſounded.

10 *Bloudy men hate the vpright perſon: but the iuſt ſeeke after him.* *Hũ ſoule. So beneath.14*

Heere is ſhewed that this is the proper note and a certaine ſigne of wicked, hurtful, and mercileſſe men, to be at deadly enmity with euery one, who hath any goodneſſe in him. The principall reaſons of this hatred are, that the light of the one reproueth the darkneſſe of the other, and the courſe of both their conuerſations is quite contrtry. *Cain* being a bloody man, at the beginning of the world in a manner hated *Abell* to the death. *Eſaus* wickednes is in the ſcripture offred to our view in the hatred he bare to *Iacob*. *Sauls*, in his dealing with *Dauid*, the Phariſies in their raging againſt our ſauiour. This muſt needs be a great ſin, ſeeing the enmities, which are exerciſed againſt the godly endued with heauẽly graces redound vnto God the author of euery good thing. But they, who feare God, ſeeke the ſoule of the righteous, that is, loue him,& labour to preſerue his life. For ſo this phraſe is vſed in the ſcripture, and is here *Pſal.142.*

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to be taken, as the opposing of the latter part of the sentence vnto the former, manifesteth. The bloody hate the vpright to the death, but the iust loue his life most dearely. Euery one then is to take heede that he be not among the number of those, who loue not good men, as *Paul* admonisheth. 2.*Tim*.3. Alwaies the godly haue shewed themselues careful of practising loue towarde the saintes, as may appeare in *Obadias* feeding of the prophet in a caue, *Ebed meleches* drawing of *Ieremy* out of the dungeon, the disciples compassing of *Paul*, and letting him downe in a basket.

In the latter part.

11 *A foole vttereth his whole minde, but a wise man holdeth it backe.*

*Before.*14.33 15.2.28.

As before often in this booke the sin of blabbing and babling hath bene reproued: so heere againe it is checked. The roote of it is folly, for when men haue no discretion, nor power of themselues, eyther they blaze abroad their own secrets, or prattle of their friends intents, sayings, and doings, or obiect vnto their aduersaries the faultes, which they know by them, or oppresse and bewray the trouble and misery of their owne hearts, and estates. But he who hath a staie of himselfe, and is indued with discretion, wil reserue his speech vntil the fittest seasons, that therein it may be most forcible, and thereby do most good, yea sometimes hee wil passe things ouer with perpetual silence. This wisedome was in *Iacob*, who kept in his minde, when his daughter was rauished, and in *Dauid*, who answered not when *Shimei* railed on him, and in *Gamaliel*, who commaunded the Apostles first to be put out, and then spake his minde.

12 *All the seruantes of the ruler, which hearkeneth vnto lies,* [*are*] *wicked.*

Another

Another vice is heere condemned, to wit, the receiuing of falſe tales, or opening the eare willingly to heare euil reports againſt any. This ſin is to be auoyded by all, according to the commaundement of the Lord. *Thou ſhalt not receiue a falſe report, nor put thy hand with the wicked to be a falſe witneſſe.* It is contrary to the law of God and to charity. He, that carieth Satan in his eare, is no leſſe blame worthy, then he which carrieth him in his tongue. Vntruethes are cherished and foſtered as it were by thoſe, who are too light of beliefe. But this credulitie in admitting of euery vaine and falſe rumour, is eſpecially to be ſhunned by rulers in Church, common wealth, or priuate families. For all the inferiors commonly follow the example of the ſuperiors. Againe, when ſeruants ſee their maiſters delighted in hearing their complaints & tales, to pleaſe them, or to winne fauour, or to diſcredit the good, they will bring many lies into their eares. Moreouer, the gouernours, which are giuen to this vice, will not delight in any vnder them, who will deale plainely and truely, but will put ſuch out of their ſeruice. Thus it commeth to paſſe, that all the ſeruants of ſuch a ruler are wicked, being eyther heretikes or flatterers, or whiſperers, or giuen to ſome ſuch vice. Indeed ſometimes it may fall out, that an *Obadia* may lurke in *Achabs* court. But this is rare, and commonly the ſway goeth another way. Who were *Saules* courtiers but *Doeg* and ſuch backbiters? Such then, as are the ſuperiours, vſually, ſuch are thoſe, who are vnder their power and gouernment. If the maiſter and miſtreſſe in a family be zealous, zeale will be found oftentimes in the loweſt ſeruant, which goeth to the doore, as may appeare in *Rhode*. If they be lukewarme, it may be obſerued, that their children, and thoſe, who attend on them, be neyther hot nor cold. Finally if the heades of the family be prophane, amongſt thoſe, who are in the

housholde, nothing is to be perceiued, but irreligiousnesse, worldlinesse, brawling, pride and wantonnesse.

Of the poore man and the man of substance.

13 *He that is rude, and he that is witty, meete together, the Lord lighteneth both their eyes.*

This instruction tendeth to dissuade vs from partialitie. To this end is shewed first, that there are two sorts of people in the world of a diuers disposition, the one poore in wealth or gifts of the minde, the other rich and endued with abundance of outward blessings or spiritual graces. In one word some are baser and some more excellent. Secondly, these people of contrary estates or dispositions by the course of the diuine prouidence, are said to meete together, eyther in the Church or streete, or some priuate house, or place vpon occasion. The learner commeth to the teacher to heare, the poore to the rich to receiue almes, one for one intent, another for another. Thirdly, *The Lord lighteneth both their eyes.* There is no respect of persons with that heauenly sonne, who lighteneth euery one, who commeth into the world. In the Lord both of them liue, mooue and haue their being. The father of mercies, causeth his sunne to shine, as well on the one, as on the other. He created and redeemed them both. None therfore is to be despised by such as feare God for his wants or low degree. *Brethrē* saith *Iames Haue not the faith of Christ in respect of persons.*

Iohn.1.9.
Act.17.
Mat.6.
Prou.22.2.
Iames.2.

In faithfulnesse.

14 *The throne of that king, who faithfully iudgeth the poore, shall be established for euer.*

Magistrates are aduised in this instruction to follow the example of the Lord, who regardeth both the poore and the rich. In like sort then rulers are to defend not onely the wealthy in their right, but the needy

needy. Yea in as much as the poore, the fatherlesse, and the widow are weake, subiect to many dangers, and not able to resist the violence of the mightie, good rulers are especially to protect them, and deliuer them from the hand of the oppressor. So doing, they shall be established for euer, that is a long time, as this word is often taken in the scripture. A fuller exposition of this sentence, is to be fetcht from the 7. verse of this chapter, and from the 14. chapter. 20. verse, and the 28 chapter. 5. verse.

15 *The rodde and reproofe giue wisedome: but a child left to himselfe, shameth his mother.* Or boye.

After that *Salomon* hath giuen an admonition to magistrates, wherby they might be directed in well gouerning the common wealth, he giueth now certaine precepts, concerning the right ordering of youth in a priuate family. This admonition tendeth to stirre vp parents to traine vp their children in the feare and nurture of the Lord. In the former part of it a blessing is promised vnto discreete and moderate correction. *The rod*, that is to say, stripes, when occasion shall require bestowed on a childe, *and a reproofe*, that is a rebuke by words, *giue wisedome*, that is to say, make him modest, duetiful, religious, and a practiser of Gods commandements. For indeed true wisedome consisteth not in learning, or knowledge of worldly or spirituall matters, but in practising the law of God with a conscience. This fruite of correction as it is pretious in it selfe: so it must needs be comfortable to the parents of that child in whome it is. For as before hath beene affirmed, *A wise sonne maketh a glad father*. But as it followeth in the latter end of this sentence. *A childe or boy left to himselfe shameth his mother*. Then a boy is left to himselfe, when he is neyther chastened with the rod, nor controlled by words, but cockered, as

Adoniah was by *Dauid*. This faulte is often to be found in fathers, but yet commonly it moſt of all raigneth in mothers, who if they haue ſonnes, eſpecially, cannot abide that in their tender age they ſhould be ſpoken to, or ſharpely dealt withall. For this cauſe heere the holy Ghoſt eſpecially directeth his ſpeech to mothers and threateneth them. It is then a fault in parents, onely to vſe admonitions, and not therewithal corrections, which are neceſſary, or to neglect both the one and the other means of bringing their children to amendment. *What childe is it* (ſaith the Apoſtle) *vvhom the father correcteth not*? Cockering parents will ſay, if ſo they do, they ſhall make their children fooliſh, but heere a promiſe is made of the contrary, namely that they ſhall make them wiſe. But this poynt hath beene entreated of before, in the 22.15. and 13.14. and 23.13. 14. Onely thus much may heere be obſerued, that ſuch as at Gods commaundement will not correct their children with the rodde, would hardly with *Abraham* take the knife to ſlay them, if the Lord ſhould enioyne this for their tryall.

16 *VVhen the wicked encreaſe, ſin encreaſeth: but the iuſt ſee their fall.*

As in the former verſe, the pretious fruit of the vſe of correction hath beene declared: ſo heere the feareful hurt and inconuenience, which falleth out by the neglect thereof is inſinuated. Heereby it commeth to paſſe, that the wicked perſons encreaſing in age, in number, in power, encreaſe in ſinne alſo, being not babes in malitiouſneſſe, but growing to the top of al impiety and iniquity. Euen as a man proceedeth to his iuſt ſtature by degrees, and the bodie, which is little at the beginning, waxeth great in proceſſe of time: ſo is it with ſinne. *Euery man* (ſaith *Iames*) *is drawne aſide, and deluded by his owne concupiſcence, and concupiſcence hauing conceiued*

ued bringeth forth ſinne, and ſinne beeing perfected, bringeth forth death. Now then, ſinne and the wicked man are as it were twins euen borne together, and both louing, liuing, and growing together in like ſort. And euen as the thorne or bryer whilſt it is in the bud or greene, may be handled and hurteth not, as afterward it doth, but the longer it continueth and groweth, the ſharper and more harmefull it waxeth: ſo the elder the wicked man is, the more ſinfull he becommeth, and the more the vngodly encreaſe eyther in number or ſtrength, the more wickednes ſpreadeth, till at the laſt by a generall backſliding, all fleſh corrupt their waies. At the beginning of the doctrine of the Goſpell, the Iewes were ſomewhat pliable, and the moſt obſtinate of them, raged not ſo much as at the laſt they did againſt our Sauiour. The Egyptians oppreſſed not the Iſraelits at the firſt, but at the laſt they came euen to drowne their infants, and to make moſt vile bondſlaues of them. But as heere is added, that the righteous ſhall ſee the fall of the wicked: ſo the Iſraelits at length beheld the Egyptians drowned in the ſea. *Dauid* notably painteth out this matter in the Pſalme, ſaying, *Whileſt as yet your prickles ſhall not be felt, the prickles of eglentine, he will deſtroy both that which is quicke, and that which is dried vp. The iuſt ſhall reioyce, when he ſhall ſee vengeance, he ſhall waſh his feete in the blood of the wicked.* As this teacheth parents in time to apply correction: ſo alſo it ſerueth to encourage the godly, who are not to be troubled, but rather to lift vp their heades, when they ſee the vngodly to encreaſe euery way. Pſal. 58.10.

17 *Chaſtiſe thy ſonne and he will bring thee reſt, he will alſo giue pleaſures vnto thy ſoule.*

Other excellent fruits beſide that wiſedom which was mentioned in the 16. verſe, are ſhewed heere to

ſpring from nurturing and correcting of children. It is a griefe to parents to deale ſharpely with their children, which when they do, lightly their bowels yearne within them. But firſt heere quietneſſe and reſt is promiſed vnto them for their paines. Their well nurtured children ſhall as it were bring the chaire vnto them of eaſe and refreſhing. They will ſo duetifully behaue themſelues in all reſpectes, that their parents ſhall neede to take no thought for them, they may quietly lie on their beds, or ſecurely ſleepe therein. Againe, they will ſo diligently diſpatch their parents affaires, that they may ſit at home and take their reſt. This is one excellent fruit indeed, but another is alſo added in the laſt words, *He vvill alſo giue pleaſures vnto thy ſoule*. Euen as ground well tilled and dreſt, or trees well pruned and looked vnto, bring forth to the husbandman ſweete flowers and daintie fruites and food: ſo the well nurtured child will vtter ſuch gracious ſpeeches, do ſuch righteous deeds, haue ſuch comely geſtures, and practiſe ſuch obedience and thankfulneſſe toward his parents, as that his fathers ſoule ſhall much more delite in ſuch vertues of his, then *Iſaacs* ſoule delited in veniſon, or the ſauery meate, which *Iacob* brought vnto him. See examples of the trueth heereof in *Iſaac, Iacob, Ioſeph*.

Or vvhen the viſion is not.

18 *When there is no viſion, the people are made naked, but bleſſed is he that keepeth the law.*

From priuate families Salomon commeth to the Church.
1. Sam. 3. 2.
2. Sam. 9.
Eſay. 1.
Amos, 8.

Both the ignorance of miniſters and the diſobedience of people, heerein are taxed. By *the viſion* is meant the doctrine of the word of God, which the Prophets (who were called in old time ſeers) receiued by viſions & by reuelations. The viſiō is ſaid then not to be, when ſound doctrine is not taught at all, but there is a miſerable famine of the word. Againe, when as the word is ſometime expounded, but not ſincerely,

sincerely, diligently, and soundly, so that the people may be as sheepe without shepheards in the midst of great plenty of such as take on them to be teachers. Moreouer, when of the preaching of the worde is made light account, so that the propheſie is despised as a thing not necessary. Last of all, when God hath in vengeance shut vp the eyes both of teachers and hearers, so that the word of God, or the vision is to the learned as letters sealed, which he cannot open, and to the vnlearned, as letters, which he cannot read. Alas how can it be, but that the people must needs be made naked, when by reason of the want of the vision, they must needs lie open to Gods wrath which hangeth ouer all vnbeleeuers, and, as a company of naked soules, and like to the Israelites, whom *Aaron* is said to haue made naked, want Iesus Christ the robe of righteousnes, and happines, want faith, want mortification and sanctification, want the whole armour of God and the wedding garment? How is it possible but that their soules must needes be pined away, and starued for want of spirituall foode and comfort in the midst of temptations and afflictions? And wil it not come to passe, that such poore people walking as heathen in the darknes and vanity of their mindes, will rush into errors, fall into idolatries, breake out into blasphemies, runne into all sortes of sinne, follow after witches, finally degenerate into the nature of brute beasts, and waxe worse then they? But on the other side, *blessed is he that keepeth the lavv.* Diuerse heare the word, but it is to their condemnation, and therefore the outward enioying of the exercises of Religion maketh not any happy, but rather those it maketh most miserable, who onely are partakers of them, and are not with them partakers of Gods spirit, or transformed thereby into the image of Christ, but remaine vnreformed, pratling hypocrits, such as only haue an out ward shewe of godlinesse, but deny

Math.9. *1.Thes.5.* *Esay.29.9.* *Ephe.6.* *Math.25.* *Amos.8.*

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1.Thes.5.
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the power thereof in their deeds. But the happineſſe of that man on the contrary ſide, is vnſpeakeable, who is not a forgetful hearer, but a doer of the word, who beleeueth in Chriſt Ieſus, who bringeth forth good fruites as a tree planted by the riuers ſide, and that in due ſeaſon and without withering, finally, who groweth daily in all ſortes of giftes of the holy Ghoſt. For the ſound and true Chriſtian, ſhall by the meanes of the word, which he firmely keepeth, be directed in all his particular actions, preſerued from ſinning againſt the maieſty of God, comforted in the midſt of al his afflictions, and after that God hath powred vpon him many bleſſings in this world, be made an heire of the kingdome of glory, which is in heauen. Although prophane *Eſaus* ſhall ſeeke his bleſſing with teares, they ſhall not finde it, but as our ſauiour teſtifieth in the Goſpell, *bleſſed is he*, (and ſurely he onely) *vvho heareth the vvord of God and keepeth it.*

Iames.1.

19 *A ſeruant is not to be chaſtened with wordes alone, when as vnderſtanding, yet he anſvvereth not.*

Stubburne and diſobedient ſeruantes are heere ſhewed to be of ſo vile diſpoſition, as that rebukes by wordes alone will not make them do their duety, and therfore they muſt be beaten with ſtripes. Some ſeruants are ſo ſtout, that when they eyther are called to come to their maiſters, they will not come, making ſhew that they heare them not, or when a queſtion is asked of them, they will hold their peace of a curſt ſtomach. Theſe are of the number of thoſe, who when they heare, doe not aunſwere, and ſuch birdes as can ſpeake and will not ſpeake, muſt be made to ſpeake. But ſuch againe are of this ſorte, who though they ſay, they will do all which their maiſters enioyne them, yet anſwere not their commaundements

maundements by putting them into practise, in which sense the word of answering is oft vsed in the Scripture, as where the Lord is saide to aunswere those his suters, whose prayers he graunteth. It seemeth that our Sauiour had relation to this prouerbe, when he saith, in the Gospel, that *the seruant, vvhich knovveth his maisters vvill, and doth it not, shall be beaten vvith more stripes then he vvhich knovveth it not.* Let seruants in families according to the exhortation of the Apostle, *be subiect vnto their maisters, seruiceable in all things, not gainsaying them.* Let those, who professe themselues to be the seruants of God, when they know their duety out of the word, not neglect to practise it, least the Lord lay on them his scourges of pouerty, sickneſſe and other afflictions. Tit. 2.

20 *Hast thou seene a man hastie in his wordes? There is* [*better*] *hope of a foole, then of him.*

As disobedience and sullennesse is a bad property in seruants: so likewise is a quicke and talkatiue toung heere condemned both in them after a speciall manner, and in all generally as a great fault. The foole, which is slow of speech, and speaketh sparingly, sinneth and offendeth for want of matter or of wit. But the pratler, which is quicke and busie of his tongue, so that he giueth his neighbour or master a crosse answere, and quip without any studie, offendeth by reason of an ill habite, and an arrogant spirit. This vice of babling is at all times to be taken heede of, but especially in prayer, as the wise king exhorteth in the booke of the Preacher, saying, *make no hast vvith thy mouth, and let not thy minde be svvift to vtter any thing before God.* For a fuller exposition of this sentence turne to reuiew the notes set downe in the 26. chapter of this booke and the 12. verse. Eccles. 5. 2, & 10.

12 *He*

21 *He that bringeth vp his ſeruant daintily, from his youth, ſhall at the laſt be bereaued of his children.*

In his end.

As all are the worſe for liberty: ſo heere is ſhewed that ſuch, who be of a ſeruile eſtate or condition, thereby of all other are moſt ſpoyled and corrupted. Seruants are then brought vp daintily, when they are lifted vp to great offices, whereof they are not worthy, or clothed with fine apparrel, or fed with cheere, or ſuffred to haue too much eaſe, or familiarly ſpoken vnto and intertained. When they are tried to be faithfull, they may be truſted lawfully with great matters, and put in high places as was *Ioſeph*. But to aduaunce or let looſe the bridle vnto ſome naturs, is to ſpoyle thé, according as this wiſe king found by experience, who placing *Ieroboam* his ſeruant ouer the family of *Ioſeph* and his workes or munitions, felt him at laſt an heauy aduerſary and rebell. And indeed the inſolency of ſuch beggers ſet on horſebacke, is intollerable, as is inſinuated in the latter part of this ſentence. They will not onely beate their fellow ſeruants, as is ſhewed in the parable of the Goſpel, but ſlay or put by and hurt their maſters children. *Zimri* the ſeruant of *Ela* king of Iſraell was by him ſo aduaunced and eſteemed, as that he was placed Captaine and ouerſeer ouer the halfe part of his chariots. But within a while *Zimri* affecting to be a Lord, not onely ſlewe *Ela* his good maiſter, but the whole ſtocke of *Baaſha Elaes* father.

1. *Kings.* 11. 28.

1. *King.* 16. 11

22 *A wrathfull man ſtirreth vp ſtrife, and a furious man is full of tranſgreſſions.*

A man of wrath. A Lord of anger.

As too much remiſneſſe: ſo wrath is to be taken heed of. Let anger be kindled neuer ſo little in any, the wrathfull perſon will prouoke ſuch as he dealeth withal, vnto brawling, or fighting, either by his

his ireful lookes, or crosse speeches, or hasty strokes and blowes. But if anger increase in any great measure, so that it burning into a flame, maketh the person therewith enflamed furious, it not onely breedeth contention, but bringeth forth a great number of sinnes of sundry sortes. For the furious person curseth, sweareth, slandereth, enuieth, murmureth, and is ready to commit murder. See a very like sentence. *James.* 3.16.

23 *The hautinesse of a man casteth him downe, but honour lifteth him vp, who is cast downe in spirit.*

This poynt hath oft bene handled: as namely in the 22. Chapter of this booke & the 15. verse, also in the 18. chapter & the 17. vers. Briefly the meaning of this sentence is thus much, to wit, that the pride of heart lifted vp eyther in regard of some giftes whether outward or inward, or by reason of some secret rebellion and contempt of God, shalbe an occasion of bringing that hauty person to low degree and wants, who before was of high estate and indued with many blessings. Againe that on the contrary side, the humility and lowlynesse of the spirit cast downe vnder the almighty hand of God and giuing honour to men, shall be as it were a piller to vphold all those graces and blessings, whereof the partie therewithindued is already made partaker, and furthermore as a step to greater honour, shall encrease his dignity and prosperity in euery respect. For he that lifteth vp himse'fe, shal be brought low, and he that humbleth himselfe shalbe exalted. *Adam*, *Pharaoh*, and *Nebuchadnezzar* may be witnesses on the one side, and *Dauid*, the virgin *Mary*, and *Elizabeth*, on the other, of the trueth of this sentence.

24 *He that is partner with a theef, hateth him*

himselfe, and he, which hearing cursing, declareth it not.

We are heerein taught to be farre off from communicating with sinners, as to rebuke and reproue those offences, whereunto we are priuie. All men generally count it a wicked thing to steale, and many, who are euen without all feare of God, will not rob or pilfer themselues, but a great number make no bones to be accessary vnto euil doers, and are glad when they may haue any share in a rich booty manfully gotten. Howsoeuer such may thinke themselues to be better then theeues: yet the Prophet *Esay* maketh them all one with them, when he saith, thy Princes are the fellowes of theeues. Nowe heere is shewed that not only these partakers with euill doers are in fault, as wel as they, but that they shall not escape punishment. For thus much is ment when it is said, that they hate their owne soule or themselues, that is to say, they make themselues subiect to daunger of law, to infamie, and to the wrath of God, in as much as theeues and robbers shall not inherit the kingdome of God. The Lorde by his Prophet threatneth such, affirming, that in as much as they saw a theef, they consented to him, and were partakers with the adulterer, therefore he would reproue them and set their sins in order before them. But as he draweth on himselfe the Lords iudgements, who communicateth with theeues in their spoyles, and euill deeds: so he also offendeth and casteth himselfe into his wrath, *vvhich hearing cursing, declareth it not*, that is to say, who hearing any to blaspheme, to sweare, or otherwise abuse his tongue, telleth him not of his fault, if he be such a one, whom it is wisedone to reprooue. This to be the naturall sense of these words may eppeare by that mother sentence, vnto which this verse is referred, which is set downe in the fifth Chapter of

Esay.1.

1.Cor.6.

Psal.50.

Leuiticus

Leuiticus 1. verſe. *Alſo vvhen one hath ſinned and he hath heard the ſinne of blaſphemy, vvhereof he is vvitneſſe vvhether he hath ſeene it, or vvhether he hath heard it, if he tell it not, ſurely he ſhall beare his iniquity.* In which place as appeareth by the ſute of the whole Chapter, the Lord ſpeaketh not of publike but of priuate offences, and not of accuſations brought vnto Magiſtrates, but of priuate admonitions. Many a one, who heareth his neighbous vſe moſt execrable ſpeeches, heerein thinketh him highly to offend, and is ready in heart to condemne him. But although he let him proceed, or open not his mouth at all to declare his fault vnto him: yet he blameth not himſelfe, becauſe he knoweth not or doth not conſider, that his ſuffering of his neighbours ſinnes to paſſe without any controlment vſed by him, maketh him ſubiect to the puniſhment due thereunto. Well then to ſtir vp euery one to pul his neighbour out of the fire, heere is ſhewed, that ſilence kept in ſuch caſes, cauſeth vs to incur the recompence due to other mens offences. Let vs then, as the Apoſtle exhorteth, follow the nature of light, which not only hath no felowſhip with darkenes: but reprooueth and declareth the works thereof. Let vs practiſe the commaundement of our Sauiour, if our brother offendeth vs, to tel him betweene vs and him. If our brother (I ſay) for as for ſcorners, another courſe is to be taken with them.

Thus Tremellius and Junius, alſo take it.

25 *The fearefull man layeth a ſnare before himſelfe: but he, which truſteth in the Lord, is placed on high.*

The trembling of a man.

As in the verſe going before, the effects of communicating in ſinne or winking thereat, haue bene ſhewed: ſo in this the contrary working of infidelitie and faith are declared. The ſpiritual feare and ſonlike reuerence of God, is a fountaine of life as before in this booke hath beene affirmed. Againe

the

the naturall feare of danger, of troubles, and of death is not to be reproued, so long as it keepeth in compasse, or is sanctified by the spirit of God. But heere a slauish and hellish feare is spoken off, springing from infidelity, and troubling the mind aboue measure, with the dangers or euils of this life or the world to come. This feare worketh a snare, euen death and destruction, euen as the Apostle saith, the sorrow of this world doth. For first, he which feareth the faces of men or troubles, runneth by this means into many sinnes, and to leauing his calling, to trust in carnall helps, and to deny the trueth of God. Secondly, he giueth the aduersaries great aduantage ouer him, whom by reason of his feare, he is not able to resist, and who on this occasion are emboldened. Thirdly, by extreeme passions his senses are bound, his spirits dulled, his body cast into diseases, and his mind faileth and fainteth. Last of all, in as much as he doubteth of the fauour of God, by this meanes he doth incurre eternall damnation, seeing the fearefull shall haue their portion in the lake, which burneth with fire and brimstone. As then the fearefull beasts and birds fall into pits, and inwrap themselues in snares: in like sort the timorous persons draw the iudgements of the Lord vpon themselues. There are a great number in the world, which are farre from this feare, & yet no nearer to happinesse, if not further off from it then the timorous. For they feare neyther God nor man, but presumption embraceth their necks as a chaine. Their destenie hath before beene set downe, that they shall fall into euill. *But he, vvhich trusteth in the Lord, is placed on high.* The person, which is secure of the good will of God, which constantly suffereth afflictions, and valiantly as a souldier of Christ, proceedeth in well doing, shall be safe and sure vnder the Lordes defence, in as much as he will be as a rocke, as a tower, and as a castle vnto him. For first, nothing

Psal.91.

shall

ſhall touch ſuch a one to do him hurt. Secondly, the Lord euen in this world will oftentimes preſerue him, as may appeare in the 11. Chapter of the Epiſtle to the Hebrewes. Laſt of al, his ſoule after death, ſhall mount vp to the heauen as to a fenced Citie. *Dauid*, *Daniell* and *Paul*, may be witneſſes of the truth of this doctrine.

26 *Many do ſeeke the face of the ruler, but euery mans iudgement is from the Lord.*

Prepoſterous ſuing for fauour is heere condemned, as before inordinate feare was reproued. To ſeeke for redreſſe vnto rulers, or to ſue for fauour at their hands, is not vnlawfull. But firſt we muſt put vp our ſupplications into the court of heauen. So did *Heſter* & proſpered, but the rulers of Iſrael taking a contrary courſe, & going firſt to *Pharaoh*, had il ſucceſſe. Let vs then take heed that we put not our truſt in princes, for they are deceiptfull. Againe their hearts are in Gods hand, finally they haue no power, but that, which is giuen them from aboue.

27 *The wicked man is an abhomination to the iuſt, and who is vpright in way, is an abhomination to the wicked man.* *Of iniquitie.*

The effectes of wickedneſſe, and of righteouſneſſe on the contrary ſide, are herein noted. *The vvicked man is an abhomination to the iuſt*, that is, the iuſt abhor the vngodly iuſtly & according to their deſerts. For indeed, what fellowſhip is there betweene righteouſneſſe and vnrighteouſneſſe, or the ſeede of the woman and the ſeede of the Serpent? The godly then muſt needs hate the wicked, yea they cannot but abhorre them euen as the dung of the earth, which men remoue farre from their ſenſes and habitations. Now, *he vvho is vpright in vvay is an abhomination to the vvicked man*, alſo on the contrarie ſide, that is, the godly or righteous perſon is vniuſtly hated

hated by reaſon of the euill diſpoſition of the vngodly. For otherwiſe, euen the moſt wicked haue cauſe inough giuen them by the righteous to loue them. But they hate the iuſt, firſt becauſe their workes are good, ſecondly becauſe they will not runne to the ſame exceſſe of ryot with them, thirdly becauſe they reprooue their ſinnes, and laſt of all becauſe they are not of this world. Indeed the godly loue the wicked as they are Gods creatures, but in regard of their ſinnes they hate them, yet in ſuch ſort as the Phiſition doth hate the diſeaſe, and not the ſicke perſon. When the wicked man is conuerted, there wil be an agreement betweene him and the righteous, but vntil that time, in as much as they are of contrary diſpoſitions and courſes, there can be no true loue betweene them. Of the trueth of this doctrine *Cain* and *Abell*, *Iſaac* and *Iſmaell*, *Dauid* and *Saul*, Chriſt and the Iewes may be witneſſes.

THE XXX. CHAPTER.

A gathering together of the words of Agur, the ſon of Iakeh.

1 *Let the excellent man ſay, let God be with mee, let God be with mee, and I ſhall preuaile.*

We are not to boaſt of our ſtrength or wiſdome.

2 *Surely, I haue beene brutiſh, ſince I haue beene a man, neyther is there in mee, the vnderſtanding that was in Adam.*

3 *Neyther haue I learned wiſedome, nor knowen the knowledge of holy things.*

THE ſentences which are contayned in this Chapter, were vttered not by *Salomon*, but by one *Agur*, as the title thereof ſheweth. This

Agur,

Agur, was an holy man of God, and beeing indued with excellent wisedome, he vttered sundry parables as *Salomon* did. As concerning these verses, the purpose of *Agur* therein is, to exhorte euery one, not to glorie in himselfe but in the Lord. The exhortation heerein set downe, agreeth notably with that admonition which the Lord himselfe giueth in the propheſie of *Jeremie* where he saith, *Let not the vvise man glorie in his vvisedome, nor the strong man in his strength, nor the rich man in his riches, but let him that glorieth, glorie in this, that he vnderstandeth and knoweth mee*. Ier.9.23.24

Whereas it is said in the first of these verses, *Let the excellent man say, let God be vvith mee, let God be vvith mee and I shall preuaile*, thus much heereby is meant, that none, be he neuer so wise, or rich, or strong, is to thinke that he can do any thing by himselfe, and that euery one is to assure himselfe that he can do much, if the Lord be with him, to whome all glorie is to be ascribed. The prophet *Dauid* speaketh to the same effect where as he saith. *By the Lord I haue broaken through an host, and by my God, I haue leaped ouer a vvall*. Psal.18.29. The people of Israel sing the same song in a certaine Psalme where they say, *If the Lord had not been on our side vvhen men rose vp against vs, they had svvallowed vs vp quicke, vvhen their vvrath vvas kindled against vs*. Psal.123.2. A like voyce is vttered by the Apostle *Paul* in name of all the elect, whereas he saith, *If God be vvith vs vvho can be against vs*. 3. The same Apostle speaketh thus in the Epistle to the *Corinthians*, I laboured more Rom.8.31. *then they all, yet not I, but the grace of God that is vvith mee*. To conclude, the selfe same Apostle in another place vttereth words very like to these of *Agur*, when as he saith, *I am able to do all thinges through the helpe of Christ, vvho strengtheneth mee*. I am not ignorant that other interpretations are giuen of this verse, but the signification of the Hebrew words, the comparing of these places of scrip- 1.Cor.15.16 Philip.4.13.

ture, and, the ſute of the matter following, confirme this ſenſe, beſides many other proofes which for briefneſſe I let paſſe. Now furthermore as is declared in the ſecond and third verſe, euery excellent man, though he be euen borne again by Gods ſpirit, is to acknowledge, not onely his naturall weakenes, but blindnes and ignorance. For he is to ſay, *Surely I haue bene brutiſh ſince I haue bene a man, neyther is there in mee the vnderſtanding that vvas in Adam, neyther haue I learned vviſdome, nor knowen the knowledge of holy things.* That is to ſay, firſt he is to confeſſe the rudenes that is in him, (euen as *Ieremie* doth when he ſaith, *euery man is a beaſt by his owne knowledge,*) ſecondly, he is to confeſſe the loſſe of the image of God which was in *Adam* at the beginning, thirdly he is to confeſſe that he hath not learned heauenly wiſedome from any of the wiſe or prudent men of this world from whom it is hidden, and laſt of all, that he hath not by his owne wit or by the light of reaſon, pearced into the deep myſtery of ſauing knowledge. For indeede fleſh and blood reuealeth not Chriſt to any man, but the ſpirit of God onely working by the word.

Ier.10.14.

The name of the father and his ſonne.

4 *Who can aſcend vp to heauen or deſcend? who can gather the winde in his fiſtes? who can binde the waters in his cloake? who can eſtabliſh any bounds of the earth? what is his name, and what is his ſonnes name, if thou canſt tell?*

To conuince euery man be he neuer ſo excellent of his naturall ignorance, a riddle as it were or a very darke queſtion, is propounded vnto him in this verſe. The queſtion is, whether by nature he knoweth his name and his ſonnes name who aſcendeth vp to heauen and deſcendeth, and ſo forth, that is

is to say, whether he knoweth God the Father and his sonne Iesus Christ. For it is the high God that ruleth both the heauens and the windes and the waters and the earth, as is shewed in diuers places of scripture. There are no members of a body in the Lord, but feete and handes are ascribed to him, to shew that there is somewhat like in regard of his effects. To know the mystery heere set downe, is not onely an hard but an happy thing as the Euangelist declareth when he saith, *this is eternall life, to knowe thee to be the onely true God, and him whom thou hast sent Iesus Christ.* This Iesus Christ the sonne of God who is the grauen image of his father and in whom his name is written, so that, no man can knowe the fathers name vnlesse he know the sonnes name, whose name (as *Esay* sheweth) is wonderful, the counsellor and the prince of peace, and so forth.

Amo.2.9
Psal.145.
Iob.38.

The vvord of God.

5 *The whole word of God is most perfectly purified, he is a buckler to those that betake themselues to him.*

6 *Adde not to his wordes that he reproue thee not, and thou become a lyar.*

In these two verses, the worde of God is commended vnto vs, as the glasse wherein wee may behold the face of God the father and of his sonne, whome by the light of nature wee cannot perceiue. Whereas it is saide, that the word of God is most perfectly purifyed, the meaning of this speech is, that the whole scripture is both most true and most excellent as the siluer, that hath many times beene refined in the fyre. The doctrines of men, are false and corrupt, but the word of God contayneth no error, neyther is it vnperfect in any respect. The word of God, is of the same nature that God himselfe is of, who *is a buckler to those that betake themselues vnto him.* For the Lord preserueth the faith

full from daungers, yea and from ſinne and Sathan. Wherefore, we muſt put a liuely truſt in God, and we muſt alſo beleeue his holy word. This worde of God is not onely to be beleeued but alſo to be obeyed as is declared in the beginning of the ſixt verſe where it is ſaid, *adde not to his vvordes*, that is to ſay, neyther vtter nor practiſe any thing contrarie to the will of God reuealed to thee. For he doth not adde to Gods word that deliuereth truely the ſenſe of the ſcripture, but he that tranſgreſſeth Gods law, or addeth his owne carnall reaſon to the Lords commaundement. For theſe two cauſes thou art not to adde to Gods word, the one, *that he reprooue thee not*, the other, *leaſt thou become a lyar*. That is to ſay, leaſt the Lord powre on thee thoſe moſt fearefull plagues and puniſhments which he hath threatned vnto thoſe that ſhal ad to his word, and againe leaſt thou commit a moſt heinous ſinne, euen to be a falſe witneſſe concerning God. It is treaſon to corrupt or falſifie the princes coyne: what high treaſon muſt it needs be then, to counterfait or corrupt the pure word of God? Let vs then learne to be content with the ſimplicitie of Gods word in all things, neyther adding thereunto our owne inuentions or cuſtomes, nor purſuing or ioyning together with it, our owne vanities or wickedneſſe. Let the Lords reprouing of *Saul* for ſparing of *Agag*, and his deſtroying of *Nadab* and *Abihu* for offering of ſtraunge fyre, make vs afraid. It were a folly to adde any thing to the ſcripture, ſeeing it is of it ſelfe altogether perfect and ſufficient. It were great impiety and a manifeſt lie, to publiſh that in the name of God which God neuer ſpake, which they do that teach falſe doctrines, and ſo by deliuering that which they neuer receiued from God, adde to the ſcriptures. Wherefore the papiſts do in vaine ſerue God, when they do adde vnto his moſt holy word, and teach for doctrines the traditions

tions of men, yea and falsifie not onely the writings of the auncient fathers, but the very scriptures.

7 Two thinges I requeſt of thee, forbid them not from mee ſo long as I liue.

8 Remoone farre from mee vanitie and lying ſpeech: giue mee neyther pouerty nor riches, [but] feede mee with foode conuenient for mee.

VVe are to pray for our daily bread.

9 Leaſt beeing filled, I lye and ſay, who is the Lord? or, leaſt, becomming poore, I ſteale, and abuſe the name of my God.

Theſe verſes containe a prayer which *Agur* made vnto the Lord, wherein we are to obſerue the preface which he vſeth vnto the Lord before that hee powreth out his minde before him, and the petitions which he maketh to him. In the preface, this holy man of God, firſt ſheweth vnto him, that he earneſtly deſired at his handes two thinges eſpecially, as moſt needfull for the ſaluation of his ſoule and the diſcharge of his duety. For, although he begged many other things at Gods hand, yet he did vſually and moſt feruently put vp two ſuites of great importance into the court of the Lord. Secondly, he declareth, that he deſireth to enioy the two things for which he prayeth, not for a day or a yeare, but for euer. This he doth, for that he wel knew & conſidered, that if God ſhould withdrawe his grace from him but for a moment, his eſtate woulde be very miſerable. The petitions or ſuites which *Agur* maketh vnto the Lord are two, the one, that the Lorde would preſerue him from ſinne, and the other, that he would giue him conuenient foode. *Remoone farre from mee vanity* (ſaith he) *and a lying ſpeech*. That is to ſay, keepe me by thine holy ſpirit from all vngodlineſſe and vnrighteouſneſſe which is vanitie,

and especially from hypocrisie and telling of vntruethes, which is a dubble iniquitie. He doth not in this petition simply request that he may be free from all sinne, but that he may not be lead into temptation in such sort, as that sinne or Sathan should haue dominion ouer him, and cause him to walke after the flesh. The second request which *Agur* maketh vnto God, is contayned in these words, *giue mee neyther pouerty nor riches, but feede mee with foode conuenient for mee.* That is to say, bestow on mee O Lord that portion which thou as mine heauenly father hast cut out for mee, and appoynted in thy decree to bee my daily bread in such sort, as that it shall be conuenient for my bodie and for my soule, and no hinderance but a furtherance vnto mee in thy seruice. Giue mee this my daily bread and conuenient foode O Lord, and giue mee not riches, that is, vnconuenient or hurtfull wealth, neyther yet pouerty, that is, vnconuenient and hurtfull want. After this sort euery one of vs is to pray both against pouerty and riches, and also for conuenient foode, euen as our sauiour himselfe teacheth vs when he willeth vs to say, *giue vs this day our daily bread.* In the nynth verse, *Agur* expresseth vnto the Lord the reason and the end, why he desired him neyther to giue him pouerty nor riches. The reason is (saith hee,) *least beeing filled I lie, and say who is the Lord,, or least becomming poore I steale, and abuse the name of my God.* That is to say, O Lord, I beseech thee withhold such abundance from mee, as beeing more then foode conuenient for mee, would through my corruption bring mee first to transgresse thy lawes without any conscience, which is nothing else but lying or walking in errour, and secondly to blaspheeme and not acknowledge thy maiesty. And againe (O Lord) withhold such extreeme want from mee, as beeing lesse then food conuenient for mee, would draw mee first into theft,

theft, and afterward vnto periury or dishonouring of thee by mine euill conuersation. For, as exceeding wealth, causeth rebellion and blasphemy, so extreeme want, causeth stealing and periury. To pray after this sort against pouerty and riches, for the daungers of sinning and offending God, is a thing not onely lawfull, but very needfull.

Seruants are not to be accused to their masters.

10 *Accuse not a seruant vnto his master, least he curse thee, and thou beest charged with some crime.*

A profitable precept is giuen in the former part of this sentence, and a reason thereof is rendred in the latter. *Accuse not a seruant vnto his master.* Complain not rashly nor falsly of the words or deeds of one of low degree, vnto one that is his gouernour or Lord. Great offences are not to be concealed, but light offences are not to be reuealed. It is not wisedome to prouoke or offend the least or poorest in the world, and it were great cruelty, to cause him to be beaten or sorely handled, whose estate is a greefe and affliction of it selfe. The reason why thou art not to accuse a seruant to his master is, *least he curse thee and thou be charged vvith some crime.* That is least he complayne to God or to some man against thee, and so cause the Lord to punish thee who is a reuenger of all wrong, or the court of iustice to correct thee for thine offence. For he that is accused, is wont to powre foorth all the euill that he knoweth of his accuser, yea and sometime to lay that to his charge, which he neuer did.

11 *There is a generation which euen curse their father, and do not blesse their mother.*

12 *There is a generation cleane in their owne eyes, although they haue not beene washed from their filthines.*

Foure vvicked generations.

13 *There is a generation whose eyes are very hautie, and whose eye-lids lift vp themselues.*

14 *There is a generation whose teeth are swordes, and their cheekteeth knines, to consume the poore out of the earth, and the needy from amongst men.*

Fower crooked and wicked generations and kindreds of sinners as it were, are in these fower verses rehearsed and described. The first stocke is of those that are notable rebels, *who euen curse their father and blesse not their mother.* Of this sort are all that rise vp against such as bee in authoritie, and namely vngratious children, who not onely in harts wish euill to their parents, but in wordes reuile them. It is a great sinne to reproach any, be he neuer so base or neuer so small a friende. But to defame and deface those who beare the Lords person, and who are the authors and preseruers of their liues that rayle vpon them, this must needs bee an horrible impiety and iniquity. The second generation is of those *who are cleane in their owne eyes although the haue not beene washed from their filthines.* These are such hollowhearted hypocrites, who remayning in the dung of error and filthinesse of this life, thinke yet that they hold the trueth and are regenerated by Gods spirit. For, beeing blinded eyther by naturall ignorance or wilfull malice, they see not their errors, neyther yet lay aside their wickednes. Of this sort are the heathen, the papistes, and all carnall protestants. The elect haue in them diuers frayltie s and infirmities, but they are so washed by the blood of Christ, and by the spirit of God from the filthy dung of naturall corruption and wilfull rebellion, that the pollutions thereof haue no dominion ouer them. Of the third kindred are those

those proud peacocks, *vvhose eyes are very hauty, & vvhose eye lids lift vp themselues.* Such affections as are in the hearts of men, such motions will also be in their eyes, which are the glasses or windowes of the minde. Now the motions of the eye in arrogancie, are, to looke vpward and to behold high and loftie thinges. Hence it is that all who are high minded haue hautie eyes, and by disdainfull lookes, bewray the arrogancy of their spirits. Looke vpon them who are puffed vp either in regard of their beauty or wealth or knowledge, and you shall see, that their eyes are not lowly and gentle, but very loftie and scornefull. *The last company or generation of vvicked people are they, vvhose teeth are svvordes, and vvhose cheekteeth are knives, to consume the poore out of the earth, and the needy from among men.* These are those cruell and bloody oppressors, who by their accusations or tyranny, destroy and deuour poore men, euen as lyons and wolues with their long and strong teeth, eate vp and consume the silly sheepe and lambes. Of these the Prophet complaineth in the Psalme when as he saith, *I am among the huge lyons, I lie among the firebrands, euen among men, vvhose teeth are speares and arrovves, and vvhose tongue is a sharpe svvord.* Vnto these huge lyons whose teeth are so sharpe and so mightie, Saint *Iohn* in the Reuelation resembleth the persecutors of the Church. The Lord deliuer his Church both now and euer in all places from the rage and cruelty of such ougly and bloody beasts.

Psal. 57. 5. Reuel. 9. 8.

15 *The horseleech hath two daughters giue giue. There are three thinges which are vnsatiable, yea fower which do not say, there is inough.*

Vnsatiable thinges.

16 *The graue, and the wombe shut vp: the earth which is not satisfied with waters, and*

the

the fire, doth not say inough.

The naturall properties of sundry creatures are heerein set downe, not onely to make the workes of God knowen vnto vs, but to picture out before our eyes the nature of concupiscence. The first of the creatures heere described is the horseleach, which is said to haue two daughters *giue giue*. The horseleach is a worme which vseth to keepe in ponds or puddles, and is such a greedy bloodsucker, that when once she hath begunne to draw blood from man or beast, she leaueth not the skinne whereunto she cleaueth fast, vntill that her belly be full of blood. The daughters of the horseleach are the two forkes in her tongue whereby she sucketh, or rather, giue giue, that is, vnsatiable desire and continuall crauing. For the Hebrewes by a borrowed speech call the effects, affections, and properties of things, the sons and daughters thereof, as may appeare by these and such like phrases as are vsuall among them, the sonne of death, the sonne of the night, the sonne of the bow, the sonne of the quiuer, and againe, the daughter of *Sion*, the daughter of the eye, the daughter of the voyce, the daughter of the song. The second creature heere noted to be vnsatiable is the graue, which hath his very name of crauing, the greedines whereof hath before beene declared in this booke. The third is the wombe which is shut vp, that is to say, the barren woman, who by reason that she hath no children, doth exceedingly couet so great a blessing, but yet neuer conceiueth, by reason that her wombe is closed vp. The fourth is the dry and the sandy earth which beeing by nature like a sponge, and beeing scorched with the heate of the sunne, drinketh vp great showers of rayne in such sort, as that within a short time no remembrance of them are to be seen and it gapeth for more. The last vnsatiable thing

Before.27.20

heere

heere mentioned is the fyre, *vvhich ſaith not there is inough*. Euery one knoweth that a little fire is able to conſume whole houſes, yea whole woods, yea whole kingdomes. Wee vſe to ſay in our common ſpeech, that fire and water haue no mercy. Theſe properties and operations of the creatures heere mentioned are well knowen, and are alſo natural. Let vs take heede that our deſires and luſtes be not inordinate and vnſatiable. God hath called vs to liue ſoberly and moderately in this preſent world, and hath willed vs to be content with food and rayment. Let vs then take heede that we bee not like the horſeleech in thirſting after blood, nor like the graue in ſeeking other mens goods, nor like the barren wombe in vnconueniency, nor like the earth in earthlines of minde, nor finally like the fire, in hot conſuming rage and indignation.

17 *The eye that mocketh his father, or deſpiſeth the wrinckles of his mother, the rauens of the valley ſhall picke out, and the yoong eagles ſhall eate vp.*

The ſcornfull eye. Learned Caietan ſaith, that the Hebrevv vvord ſo ſignifieth.

The deſtiny of wicked children is herein reuealed. In the former part of this ſentẽce, their fault is ſhewed, in the latter, their puniſhment is ſet downe. One propertie of the lewde childe is, that with his very eye he mocketh his father, and that he deſpiſeth the wrinckles of his mother. For ſeeing ſome frailtie by his father, he skorneth him therefore, as *Cam* did *Noah*, or perceiuing the weaknes or crookednes of his mother, he contemneth her, as an olde doting foole. Such a ſcornefull eye *the rauens of the valley ſhall picke out, and the yoong eagles ſhall eate vp.* For, as it was a ſeate and inſtrument of an abhominable ſinne, ſo it ſhall principally be reuenged and moſt horribly plagued. This threatening is executed vpon vngracious children, when they beeing

ing condemned for ſome wicked fact, or ſlaine in the wars through Gods iuſt iudgement, are not buried in the earth but lying thereon or hanging in the ayre, the greedy foules ſeaze on their carcaſſes, and the yoong rauenous birds which are moſt hungry and luſty, deuoure their eyes. It is alſo fulfilled when troubles of this life betide vngratious youths or tyrants oppreſſe them, who are the Lordes rauenous and deuouring Ægles. But when the feendes of hel ſhall haue leaue to picke at their ſoules, and the torments of hell ſhall take hold on their bodies, then ſhall this threatening be fully accompliſhed, & then ſhal their diſobedience be throughly reuenged. O fearefull puniſhment, prepared for wicked children, O vngracious chlidren, worthy of ſo horrible puniſhment.

18 *Theſe three things are hidden from mee, yea theſe foure I know not.*

Fower ſecret waies.

19 *The way of an Ægle in the ayre, the way of a ſerpent on a ſtone, the way of a ſhip in the deepe ſea, and the way of a man with a virgine.*

There are diuers things in the world very hard to be attayned or found out, but theſe fower heere ſet downe, are hardeſt of all other. After that an Ægle is once flowen away, no eye can ſee her, neyther can any foote ouertake her, by reaſon that ſhe flyeth ſo high and ſo ſwiftly. After that a ſerpent hath rolled downe from an high hill, or glided vpon a ſtone, her way cannot be found out, for that neyther any print of her bodie doth remayne, neyther doth ſhe go on forward directly but crookedly windeth and turneth hither and thither, neither doth ſhee ſhew her ſelfe in ſome open place, but creepe into ſome deepe hole of the ground. After

that

that a ship hath sailed in the sea, the passage thereof cannot be founde out, by reason that the waters wherein it fleeteth come together, and it is driuen by the windes sometimes this way and sometimes that way. The way of a man with a virgine which is kept close vnder the gouernment of keepers, is as secret and as hard to be found out, as any of these. For, after that he hath once taken charge of her, or purposeth to keepe her safe as a peculiar treasure, hee keepeth her within doores and locketh her fast in such sort, as that strangers cannot haue accesse to her when they will, nor a sight of her at their pleasure. Now, if that at any time hee carrieth her abroade vpon occasion, then he doth this so closely, that none knoweth almost when or whither he goeth. To conclude by might and maine he holdeth her so fast, that an Ægle which flyeth may assoone bee gotten, as she may bee by those obtayned, whome he thinketh vnworthie to match with her. Thus is this sentence expounded by some of the learned, and that it must be vnderstoode to this effect, the Hebrewe word *Gnalma* plainely declareth, which neyther heere nor any where in the scripture, signifieth eyther a maried wife, or one that goeth onely for a mayd, but a close and chast virgine. *Piscator in Matthæum.*

20 *Thus is the way of an adultéresse, she eateth and wipeth her mouth, and saith I haue done no euill.* *An adultéresse cloaketh her wickednesse.*

The way of the virgine, as in the verse going before hath beene shewed, is not to be found out. The way of the adultéresse, as heere now is declared, is full of cloaking and colouring of wickednes. For she eateth, that is to say she committeth folly. She is like those that eat stolne bred in dark corners.

But

But when ſhee hath thus eaten, ſhee wipeth her mouth, that is to ſay, ſhee ſo dealeth, that no ſigne of her wantonnes doth appeare. Conceyuing great boldnes in this reſpect, that no ſigne of her vnchaſtitie doth appeare, ſhe ſaith, *I haue done no euill*, that is to ſay, I haue not committed any wantonnes. The adultereſſe doth colour her wantonnes the more carefully, becauſe ſhe is maried, and may couer it from the eyes of men the more eaſely, becauſe ſhee may father her misbegotten children vpon her husband, but certainely, the Lord who ſeeth thoſe things that are done in ſecret, and eſpecially hateth them who defile their bodies, will in the ende lay open her folly, and reuenge her lewdnes moſt ſeuerely.

Foure make-bates in the vvorld.

21 *Vnder three things the earth is moued, yea vnder fower which it cannot beare.*

22 *Vnder a ſeruant when he raigneth, and a vilde perſon when hee is filled with meate.*

23 *Vnder an [hated] woman, when ſhee is maried, and vnder an handmaid, when ſhe is made heire to her miſtreſſe.*

As there are fower ſecret things in the world, ſo there are fower firebrands thereof and vntollerable burthens of the earth. Two ſortes of men there are by whome great troubles ariſe, and againe two ſorts of women. Firſt, a ſeruant when he raigneth cauſeth great miſchiefes and inconueniences in a land. For, he that beeing of a low condition and ſlauiſh diſpoſition, playeth the tyrant when he is aduaunced vnto an high place, neyther ſpareth the people vnder him, nor by them ordinarily can be liked or well brookt. Secondly, the vild perſon who fareth delitiouſly and hath aboundance of all things, deſ-

piſeth

piseth the poore, neigheth after other mens wiues, and behaueth himselfe most beastly and diuellishly, whereby, great offence and hurly burly ariseth in the common wealth. Thirdly, when a maried woman is hated by her husband whether it be for her ill conditions or for any other causes, and because she is hated, is eyther vnkindly dealt with or put away, then thereupon springeth much enuy, sorrow and strife, especially if another be loued by her husband besides her, or more then her. Last of all, when the handmaid is made heire to her mistresse, great variance and iniquities heereby is caused. For, if, the mistresse beeing cast out of doores, the maid succeedeth in her place, shee behaueth her selfe so proudly and stoutly that neyther seruants nor children nor the husband himselfe can oftentimes abide her, if she remayne in the house together with her mistresse, and bee in better fauour with her master then shee, then these two dames can neuer but be at variance.

24 *These be fower smal things of the earth, yet they are wise, yea very wise.* Foure vvise creatures.

25 *The Pysmires a people not strong, which yet prepare their meat in sommer.*

26 *The hil mise a people not mighty, which yet make their houses in a rocke.*

27 *The locustes haue no king, which yet all march on in a flocke.*

28 *The spider which catcheth hold with her handes, and is in princely pallaces.*

The naturall properties of certaine creatures are heerein described, to the end that thereby we should receiue morall instructions. First, the ants, which are poore silly wormes, by the instinct of nature forecasting times to come, in sommer when the weather

weather is fayre & corne is on the ground, prouide for winter when ſtormes ariſe and the fieldes are bare. Theſe little creatures may teach and admoniſh men, to gather the foode of their bodies and ſoules with care and labour, when the opportunities ſhall beſt ſerue thereunto. Secondly, the hill miſe, which are certaine little beaſtes whereof was great ſtore in *Syria*, like partly to a mouſe and partly to a beare, haue indeed neyther ſtrength of limmes nor weapons to defend themſelues, but this wit they haue, that they dig holes in mountaines and ſtony places, thereunto to flie in time of danger, and therein to lay their yoong ones ſafely. If the weake and contemptible miſe haue ſuch wiſedome to prouide ſo well for their owne ſafety and their yoong ones, and to chuſe ſo fit a place for their purpoſe and ſo ſtrong a caſtle for their refuge, much more ſhould men haue this reaſon, to make their eſtate by all good meanes as ſecure and ſtrong as is poſſible, but eſpecially to chooſe Almightie God, to be their rocke and refuge. Thirdly, the locuſts (which are not graſhoppers but certaine flyes with long legs whereof there was great ſtore in the eaſt countries: albeit they haue no captaine to leade them, yet haue ſuch reaſon not to ſingle themſelus a ſunder, which would be dangerous, and ſuch loue of concord, which is moſt comfortable, that they march all in a company as it were in battell ray, and ſtrengthen themſelues by flocking in infinite heapes. Theſe may teach warriers to go forth againſt the enemy in orderly troupes, and brethren to liue and dwell together at vnitie. Laſt of all, the ſpider is a poore creature which maketh cobwebs very painefully and very curiouſly, yea ſhe ſpinneth and frameth her threedes and webbes ſo finely and cunningly, as that men wonder at them and they ſeeme to be like to the tentes of emperours. This baſe creature may teach vs this wiſedome,

wisedome, not to be bunglers or slubberers in our workes, but to be exact in our trades, and labour so to excell therein, that wee may do those workes which may bee commendable and admirable.

29 *These three things order well their going, yea these fower thinges are comely in their pace.* Foure comely things.

30 *An aged lyon most valiant among the beastes, which returneth not backe for feare of any.*

31 *An horse which hath his loynes gyrt vp, and a goat, and a king, against whome none riseth vp.*

As, in the former verses fower schoolemasters of wisedome haue beene commended to vs, so now as many patterns of comlinesse are presented to our view. The first of these is *the lyon*, which going to any place, trembleth not by the way nor flyeth backe though he see the Eliphant or any like beast, but proceedeth on forward with a valiant courage. The second is the horse, *vvhich hauing his loynes gyrt vp*, not onely praunceth it gallantly, but couragiously and swiftly rushing into the battel as the Lord himselfe testifieth in the booke of *Iob*, goeth not backe at the sight of the sword, nor is troubled at the shrill sound of the trumpet. *Iob.39.22.* The third is the goat, who beeing the ringleader of the flocke, not onely walketh before the same with a certain statelines, but with charefulnesse in the sight of the rest, first clymeth vp the craggy rockes and mountaines. The last is *a king, against vvhome none riseth vp*, or on whome a most honorable gard of his officers attendeth, before whome the enemies quake, for whome the subiects pray, and vnto whome all that are vnder his iurisdiction yeeld obedience. Now,

inasmuch as these patterns of comelines are propounded to this intent, euen to teach both magistrates and ministers and all sortes of people, to deale orderly in matters and to walke seemely in their callings: let vs in our seuerall standing places, carry our selues in al grauity, maintaine our dignity, and shew our magnanimitie.

It is not good to prouoke anger.

32 *If thou hast beene fooliſh in lifting vp thy ſelfe, or if thou haſt thought ſome euill, put thine hand to thy mouth.*

33 *For, as the preſſing of milke draweth out butter, and as the wringing of the noſe draweth out blood, ſo the preſſing of anger, bringeth forth ſtrife.*

It is not good, as heerein is shewed, eyther for princes or priuate persons, to proceed in any euil action, or to prouoke any vnto wrath. There are two sortes of sinnes, whereof the one is outward, the other inward transgression. *If thou haſt beene fooliſh in lifting vp thy ſelfe*, If thou hast outwardly sinned through pride in deede or in word. *Or if thou haſt thought euill*, yea if thou hast onely conceiued some mischiefe in thy minde, *put thine hand to thy mouth*, be silent, and repent from the bottome of thine heart. Proceede not in euill doings, but turne ouer a newe leafe. Truely there is no man but he offendeth sometimes both God and his neighbour It is indeed great folly so to do, because sinne draweth heauy iudgements vpon him that committeth it, and because a woe belongeth to him that giueth offence. But repentance alwaies findeth mercy and salueth vp the woundes which sinne maketh. Wherfore the counsell heere giuen by the wise man is very good, to wit, that he which falleth through pride should rise againe to repentance. To mooue euery one to cease from euill, and to abstayne from vr-

ging

ging his neighbour too much by iniury vnto impatiency, *Agur* setteth downe in the last verse the great hurt which will arise by so dooing. For, *as the pressing of milke drawveth out butter, and the wringing of the nose draweth out blood, so the pressing of anger bringeth forth strife.* Euery country man knoweth, that the continuall beating of the churne, so seuereth the thinner milke from the thicker creame, that of this creame it causeth butter to arise. Againe euery child knoweth, that the hard and vehement rubbing of the nostrels, causeth bloud to fall down and to issue out of them. But fewe or none consider, that too much stirring in an offensiue matter, causeth in like manner brawling and fighting. Yet neuertheleſſe (as the wise man heere teacheth) so it is, that lawing and warring will as certainely arise by prouoking, as butter will by churning, or blood by wringing of the nose. For, there is none so mild or patient, but if he be too much prouoked, he will reuenge himselfe. And as wee see that iron is long in heating, but when it is once hot, it burneth extreemely: so a patient nature is ful of long suffring, but beeing too much incensed, it is fierce in reuenging. Wherefore, (to conclude this poynt and this chapter) let vs not prouoke one another to wrath by bitter speeches or offensiue actions, but rather if wee haue offended any, let vs seeke to pacifie them, and by kindnesse to draw goodwill and fauour.

See an example in Absahel 2. Sam. 1, 21.

THE XXXI. CHAPTER.

1 *A gathering together of the wordes of king Lemuel, wherewith his mother instructed him.*

THis chapter consisteth of two parts, the one the title, the other the discourse it selfe. In the title,

which is contained in this entrance therof, two persons are specified, the one, *Lemuell*, *Lemuell*, the other, the mother of this *Lemuell*. *Salomon* is called *Lemuell*, by taking away the first letter of his name in hebrew to wit *Shim*, and by adding to the latter thereof the word *El*, which signifieth God. This name was giuen vnto *Salomon* by his mother, that thereby he might be put in minde, that as his parents had dedicated him to the Lord, so the Lorde had promised to be his father. The sentences set downe in this chapter, are called *the vvords of king Lemuell*, not for that they were vttered by him, but for that they were committed by him to writing, when as now he was a king. They are then the words not of *Salomon* but of *Salomons* mother, but who she was, it remayneth now to be inquired. It is manifest, that the mother of *Lemuell* was *Bathsheba*, who indeed once fell most grieuously, but afterward vnfainedly repenting, she walked in the feare of the Lord, a testimonie whereof we haue in that care which she had of informing her sonne therein, which how notably she did, may appeare in the preceptes following in this chapter.

2 *What my sonne, and what ô sonne of my wombe, and what ô sonne of my vowes?*

The title of this chapter beeing ended, the discourse it selfe followeth, which containeth partly a preface, partly sundry precepts. The preface comprehended in this verse, declareth, how *Bathsheba* vsed three reasons, to perswade or allure *Salomon* vnto the receiuing of her instructions. The first reason is taken from the bond of nature, *vvhat my sonne?* This argument may thus be concluded, a sonne ought to obey his parents, thou art my sonne: thou oughtest therefore to obey mee. The second, is drawen from the right of desert. *What ô sonne of my vvombe?* Thus it may be framed, he which hath beene

beene bought most deerely, ought to obey most duetifully, thou hast cost me much paine: thou oughtest then with all reuerence, to hearken to my voyce. The third is deriued from the rule of pietie or Religion, *and vvhat o sonne of my vovves?* It may thus be made plaine, he for whose welfare sacrifices haue beene offered and promises made vnto the Lord from time to time, is tied in conscience to obey that person in lawfull things, who hath made and performed such solemne vowes in his behalfe, thou art he for whom sacrifices haue beene offred, and I am she who hath made such vowes, conscience then bindeth thee to heare and regard my precepts.

3 *Giue not thy strength vnto women, nor thy wayes to them who cause kinges to be destroyed.*

The Preface beeing finished, certaine preceptes now follow, wherein *Bathsheba* partly informeth *Salomon* how to carie himselfe in the gouernment of the common wealth, and partly directeth him as concerning the estate of a priuate family. The former kinde of instruction is of two sortes, the one shewing what vices *Salomon* is especially to shunne, the other declaring what dueties he is to practise. The former vice from which *Bathsheba* dissuadeth her sonne, is fornication. *Giue not thy strength vnto vvomen, nor thy vvaies to them vvho cause kinges to be destroyed.* In that she willeth not to yeelde his strength vnto women, she sheweth that fornication will not only dull his wits, but weaken the constitution of his body. In that she calleth strange women, those, *vvho cause kings to be destroyed*, she declareth that they do much hurt not onely to the persons of the Princes, but to their states and crownes also.

See the roote of this precept Deut. 17.6
The same kind of speech 1. Co. 6. 18.
See examples of the trueth heereof in Hamor and Sichem and in Dauid.

4 *Farre be it from kings (Lemoell,) farre be it from kings, to bib in wine, and from Prin-*

The desire of

ces to desire strong drinke.

Or be.

5 *Least they drinke and forget the decree, and chaunge the iudgement of any that are afflicted.*

6 *Giue ye strong drinke vnto him that is ready to perish, and wine vnto them that are bitter in heart.*

Or pouertie.

7 *Let him drinke that he may forget his affliction, and remember his miserie no more.*

The second vice from which *Bathsheba* dissuadeth *Salomon*, is drunkennesse, whereof she speaketh in these wordes. *Farre fro it from Kings Lemuel, &c.* The vse of wine is not forbidden Princes in these words, but the abuse or immoderat vse therof, from which as priuate persons should be farre off, so especially magistrates. Great cause there is why rulers aboue all other people shoulde take heede of bibbing in wine, *Least they drinke and forget the decre, &c*: seeing otherwise they beeing ouershot, may so for the time loose their wits, as that they neyther can remember the written law, nor discerne the trueth. Rather then, *Giue ye strong drinke vnto him that is readie to perish, and vvine vnto them that are bitter in heart*. In this verse is declared, that strong drinke which is poyson to Princes, is a medicine to the afflicted. The sense of it is this, reach out a large cup of comfortable drinke to that party, who by reason of famine or weakenesse, or wearines, is at deaths doore. Bestow also a good cup of wine, (which creature maketh glad the heart of man,) on him, who in consideration of his losses or crosses, is swallowed vp with extreeme sorrow. *Let him drink that he may forget his affliction, & remẽber his misery no more.* Let him, who by reason of some outward aduersitie

See a precept of this kinde. Leuit. 10. 9. 1. Tim. 3.

ſitie is readie to periſh, take a plentifull draught of ſtrong drinke, that beeing therewith refreſhed, he may not thinke of the matter of his affliction. Moreouer, affoord a large cup of wine to him who is inwardly troubled in minde, that by this meanes the thorne of griefe which pricketh his heart, may wholly or in ſome part be pulled out. It is farre from the intent of the ſpirit of God, to allow exceſſe or carowſing in any, neyther doth the doctrine confirme or warrant the corrupt cuſtome of offering ſtrong drinke eyther to malefactors drawne to execution, or to ſicke perſons labouring on their death beds for life, at which time they ought to be moſt ſober and watchfull. Onely, theſe inſtructions tend to declare, that ſome, as namely thoſe who are in extreeme aduerſitie, cannot onely beare a large quantitie of ſtrong drinke without hurt, but receiue much good thereby, which beeing taken in the ſame meaſure by ſome in proſperitie or authoritie, would vtterly ouerthrow them, or make them vnfit to follow their calling.

8 *Open thy mouth for the dumme, in the cauſe of all the children of deſtruction.* *See this phraſe. Pſal. 79. 11.*

9 *Open thy mouth, iudge righteouſly, and plead the cauſe of the afflicted and the poore.*

The vertue which *Bathſheba* would haue her ſon eſpecially to remember in the courſe of his gouernment, is heere ſpecified and commended by her vnto him. *Open thy mouth for the dumme*, ſpeake boldly in the behalfe of the oppreſſed, who becauſe they cannot or dare not plead for themſelues, may well be called dumme. *In the cauſe of all the children of deſtruction.* Maintaine the cauſe of all who are wronged, neyther onely of thoſe who are vniuſtly purſued, but of thoſe who deſeruing no ſuch matter, are condemned or neere to be executed. *Open thy* *See Exo. 22. 23. Ier. 23. 6. Before. 24. 10. 11*

mouth, iudge righteouſly, &c. miniſter iuſtice courageouſly and indifferently to euery one, but eſpecially maintaine the cauſe of the fatherleſſe, widowe, ſtranger, and poore perſon.

10 *Who ſhall finde a vertuous woman? for her price is farre aboue the pearle.*

Bathſheba commeth now to deſcribe & commend a good huſwife. Her moſt rare excellency is ſhewed in this verſe. By demaunding the queſtion ſhe declareth, that many finde bewtifull and rich women, but few a good or godly a wife, who is a ſpecial gift of God. By comparing a vertuous woman with pearles, ſhee inſinuateth that, ſhe is not onely a rare but an excellent bleſſing of the Lord. For it is well known, that pretious ſtones or pearles, are in great account among all people. *Moſes* praiſeth the riuers of paradiſe by the pretious ſtones which therin are found. *John* reſembleth the pillers of heauen vnto pretious ſtones, and the gates thereof vnto pearls. In the garments of *Aaron* the Lord would haue diuers pretious ſtons placed, to the end they might be moſt pretious and glorious. Thus much then here is ſhewed, that an honeſt matron is a ſinguler iewel, and the glory of a familie.

11 *The heart of her husband truſteth in her, and he ſhall haue no need of ſpoyle.*

22 *She will do him good and not euill, all the daies of her life.*

Heerin is ſhewed, how the vertuous woman behaueth her ſelfe toward her husband, who is the chief in the familie, or among thoſe with whom ſhe is conuerſant. *The heart of her husband truſteth in her.* Her husband whether he be abſent or preſent, neuer doubteth eyther of her chaſtitie, or of her ſecrecy, or of her care in looking to her family. *And*

he

he ſhall haue no need of ſpoyle. Moreouer, he ſhall not want any neceſſaries, or through pouerty be compelled to robbe or ſpoyle abraod, becauſe this good matrone will fill his houſe with plentie of all things needfull or deliteſome. *She vvill do him good and not euill, all the daies of her life.* The vertuous wife is conſtant in her loue toward her husband. In youth, in age, in proſperity, in aduerſity, in ſickneſſe, in health ſhe doth what good ſhe can vnto him, in his body, his ſoule, and his eſtate. She prouideth ſuch foode as may nouriſh him, ſhe ſtirreth him vp to ſerue God, ſhe ſaueth his goods as much as is poſſible. She lowreth not on him with her lookes, ſhe croſſeth him not in her words, ſhe vexeth him not by her deeds. If ſhe know any thing which will pleaſe or profit him, about that ſhe goeth with all ſpeed. If ſhe perceiueth ought that will offend or hurt him, that ſhe auoydeth and ſhunneth with all care.

13 *She ſeeketh wooll and flaxe, and worketh it chearefully with her handes.*

The labour wherein this good huſwife exerciſeth her ſelfe, is ſpecified in this ſentence. *She ſeeketh vvooll and flaxe,* ſhe doth occupie her ſelfe in thoſe workes, which as they are proper to her ſex, ſo are they profitable for her familie, in as much as wooll and flaxe beeing trimmed and perfected, ſerue to make couerings and cloathings. *And vvoorketh it cheerefully vvith her hands.* She not onely prepareth the matter of worke, but laboureth her ſelfe with a delite and courage.

14 *She is like the ſhips of marchants, ſhe bringeth her foode from a farre.*

Heerein the painefulneſſe and prouidence of the vertuous woman is painted out by a very fit ſimilitude. As then marchants ſhippes carying forth ſome one commodity to forraine countryes, returne

mouth, iudge righteously, &c. minister iustice courageously and indifferently to euery one, but especially maintaine the cause of the fatherlesse, widowe, stranger, and poore person.

10 *Who shall finde a vertuous woman? for her price is farre aboue the pearle.*

Bathsheba commeth now to describe & commend a good huswife. Her most rare excellency is shewed in this verse. By demaunding the question she declareth, that many finde bewtifull and rich women, but few a good or godly a wife, who is a special gift of God. By comparing a vertuous woman with pearles, shee insinuateth that, she is not onely a rare but an excellent blessing of the Lord. For it is well known, that pretious stones or pearles, are in great account among all people. *Moses* praiseth the riuers of paradise by the pretious stones which therin are found. *John* resembleth the pillers of heauen vnto pretious stones, and the gates thereof vnto pearls. In the garments of *Aaron* the Lord would haue diuers pretious stons placed, to the end they might be most pretious and glorious. Thus much then here is shewed, that an honest matron is a singuler iewel, and the glory of a familie.

11 *The heart of her husband trusteth in her, and he shall haue no need of spoyle.*

22 *She will do him good and not euill, all the daies of her life.*

Heerin is shewed, how the vertuous woman behaueth her selfe toward her husband, who is the chief in the familie, or among those with whom she is conuersant. *The heart of her husband trusteth in her.* Her husband whether he be absent or present, neuer doubteth eyther of her chastitie, or of her secrecy, or of her care in looking to her family. *And*

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The labour wherein this good huswife exerciseth her selfe, is specified in this sentence. *She seeketh vvooll and flaxe,* she doth occupie her selfe in those workes, which as they are proper to her sex, so are they profitable for her familie, in as much as wooll and flaxe beeing trimmed and perfected, serue to make couerings and cloathings. *And vvoorketh it cheerefully vvith her hands.* She not onely prepareth the matter of worke, but laboureth her selfe with a delite and courage.

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returne thence bringing home sundry other for it, so she sending out or selling her cloth, therewith buyeth corne, oyle, and spices, and by her wisedom bringeth into her house, the things which growing in other shires or counttyes came from farre. Thus she is fraught as full of necessarie prouision, as any vessell on the sea is with wares.

15 *And she riseth whiles it is yet night, and giueth the portion to her houshold, and the ordinarie to her maydes.*

Or according to some the taske.

First heere, the watchfulnesse of the good matrone is commended. *She riseth vvhileſt it is yet night.* She is stirring betimes in the morning euen before the light, beeing vnlik to the nice dames of these daies, who soke in their beds till noone oftentimes. Secondly, her humanitie or equitie towarde her seruants, is praysed. *She giueth the portion to her houſhold, and the ordinary to her maydes.* Albeit she raiseth vp her seruants betimes to worke, yet she is not cruell toward them, but giueth them their food in due season. Housholders and rulers in old time did not giue their seruants so much foode as they would deuoure, but they gaue to euery one a certaine portion of bread and meate.

This vigilancie is often commended in the Saints, as in Abraham, Gen. 22. & in Iosua. Ios. 3. To this duetie housholders are exhorted 1. Tim. 5. Col. 4. 1. See Gen. 16. 1 3. Chro. 16. for proofe hereof.

16 *She considereth a field and getteth it, and with the fruite of her handes she planteth a vineyard.*

Now *Bathsheba* declareth, how a good housewife increaseth her substance by all good meanes. *She considereth a field and getteth it.* She by her diligent labour hauing gotten money or money worth, after due consideration of euery thing, bargaineth for a parcell of ground, whereby great commoditie may redound vnto her, in as much as land beeing well tilled, bringeth forth corne and much good fruite.

And

And vvith the fruite of her hand she planteth a vineyard. Moreouer, by the gain of her labour she purchaseth a vineyard, which beeing a pretious possession, she setteth it with most choyse plants. She is then vnlike to those *Iezabels* who by wicked meanes draw vnto themselues or their husbandes, poore mens fieldes and vineyards. 1. Kings. 21.

17 *She girdeth her loynes with strength, and strengtheneth her armes.*

Heerein is shewed, after what sort the painefull wife followeth her businesse. *She girdeth her loynes vvith strength, &c.* As one ready to runne a race, or to wrestle with a champion, she flieth about her worke, and setteth on it with a courage. Her garments hang not loose about her, but she tucketh them vp that she may be the more nimble. She is then vnlike to many nice dames, who will set their finger to no worke, nor scant stirre about the house.

18 *She tasteth that her marchandise is good, her candle is not put out in the night season.*

As before the vertuous woman hath beene commended for her early rising, so now she is praised, for her late sitting vp about her worke. *She tasteth that her marchandise is good*, she findeth by experience, that her selling of cloath is profitable, *her candle is not put out in the night season*, for this cause she sitteth vp late at her worke, beeing loth to loose any time.

19 *She putteth her handes to the wheele and her handes handle the spindle.*

As before this painefull matrone was brought in dressing and carding her woole and flax, so now she is presented to our view, spinning and perfecting the same.

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As before this painefull matrone was brought in dressing and carding her woole and flax, so now she is presented to our view, spinning and perfecting the same.

same. This worke is most agreeable to that sex, most needfull for the familie, and may be followed at all times, for which causes it is not by women to be neglected.

20 *She openeth the palme of her hande to the poore, and stretcheth out her hands to the needie.*

The vertuous matrone is commended now for her liberalitie. *She openeth the palme of her hand to the poore*, She giueth plentifully to those who want *and stretcheth out her hands to the needy*. Moreouer, she frankly reacheth out her alms to those who are in necessity. She is then vnlike to those sauing cribbes among vs now a daies, who will rather see the poore members of Christ perish then bestowe a pennie on them.

So should all do. Ephe. 4. so did Abigail. 1. Sam. 25. and Dorcas Act. 9.

21 *She feareth no hurt to her family thorough the snow, for all her familie is cloathed with double.*

The wise matrone is here praised for her forecast. *She feareth no hurt to her family, &c.* she prouideth aforehand shift of warme and thicke clothes for all vnder her roofe or gouernment, that they may be harnessed against the extreeme cold of winter.

22 *She maketh her selfe carpets, fine linen and purple is her aray.*

Or couerlits.

Now, the good huswife is commended, for her furnishing of he selfe with ornamentes meete for her degree. *She maketh her selfe carpets, &c.* Of the wool and flaxe which she got at the beginning, she worketh and prepareth store of comely couerings for boord and bed, and garments for her body. Fine linen and purple were the richest attyre in auncient times, as may appeare in that it is said of the rich man in the Gospell, that he was clothed in purple

and

and fine linen. God disaloweth not in women decent apparrell, no nor rich attyre, so that they keep themselues within their degrees, and be of a lowly minde. But if they be proud or loue gay garments, God will giue them a sackcloth in steed of a silke gowne, and rags in steed of their starched and painted ruffes. *Esay.3.*

23 *Her husband is knowen in the gates, when he sitteth with the elders of the land.*

The praise of the vertuous matrone is heerein enlarged, by the care which she hath of prouiding comly apparrell and rich ornaments for her husband. *Her husband is knowne in the gates, &c.* her husband also shineth as a starre in those costly and curious robes, which she by her cunning hath made for him in regard whereof also he is the more noted, spoken off, and reuerenced in the place of iudgement, where he sitteth on the bench with the other rulers of the countrey. For in olde time, women especially were exercised in making and working of garments, who haue a gift giuen them by the Lorde that way, so that oftentimes they excell men in needle workes. *Ruth.4.1.* In olde times also, iudgements and contracts were exercised and kept, not in the market place as among vs; but in the gates of townes or cities, as appeareth in diuerse places of the scripture. *Gen.23.18. 2.King.7.17*

24 *She maketh sheets and selleth them, & giueth girdles to the marchants.* *Or lawne, or cambricke.*

Bathsheba now reporteth, that the good huswife contenteth not her selfe onely, with preparing of garmentes for the vse of her seruantes, for her owne vse, and for her husbandes vse, but that she maketh comely ornamentes to sell, to the end she may enrich her estate. The Hebrew worde translated *sheetes*, doth not onely signifie any such fine linnen as lieth on the bed, but any linnen vesture

vesture which men weare, or fine cloth wherein the bodie is enwrapped when the life is departed out of it. This is then a thing praise-worthy in housholders, and namely in the mistresses of families, when they will not onely haue a care to saue, but set to their hand to get a penny as we say.

Iud.1 4.13

25 *Strength and honour is her clothing, and she laugheth at times to come.*

The vertuous woman is heerin affirmed to be inwardly decked with sundry gifts of the holy Ghost, as with garmentes. *Strength and honour is her clothing*, courage or concupiscence, together with comely behauiour, consisting in sobrietie, chastity, and such like vertues, are as it were her spirituall apparrell. She endureth all labours and aduersities constantly & without shrinking. Again, she carrieth herselfe in all meekenesse, modesty, and as it were with a grace in all her actions. *And she laugheth at times to come*, she is secure as concerning the losses or crosses which in time to come may befal her. She feareth not the danger of childbearing, or death, or the day of iudgement. Yea on the contrary side, she reioyceth to thinke, what rewards of her paines she shall receiue in the end. Euen as then a valiant souldiour putting on him strong and bright hardnesse marcheth boldly in the field, not fearing the speare nor sword of the aduersarie: so she albeit a woman, yet taking to her the courage of a man, yea beeing armed with the whole armour of God, is patient in enduring present afflictions, and secure as touching troubles to come. Let then Christian women decke themselues with modesty and sobriety, rather then with frizled haire, or gold, or pearles, or costly attyre. Let them be afraide of no terrour, considering, that as if they continue in the faith and in sobrietie, they shal be saued euen in the state of bearing of children, so it is a thing praiseworthy in

See like sayings. 1.Tim.2.9. 1.Pet.3.3.

See the same phrase in the same sense, Psal.93.1.

in them, who by constitution of bodie are weake, and by disposition of minde timerous, to be so sanctified by grace and fortified by Gods spirit, as to endure all thinges to the glorie of GOD, and to feare nothing which God hath forbidden to feare.

26 *She openeth her mouth in wisedom, and the law of grace is in her tongue.*

The vertue whereby in this verse the holy matrone is praised, is the right guiding of her speech. *She openeth her mouth in vvisedome*, she talketh not rashly, vndiscreetly, or vnseasonably of matters, but prudently and soberly. *And the lavv of grace is in her tongue.* Moreouer, she speaketh not of toyes or of trifles, but of faith, of repentance, of the feare of God, & such other duties and pointes of religion. This is that whereof the Apostle *Paul* speaketh, when in his Epistle to *Titus* he requireth of Christian matrones, that they instruct the younger vnto sobrietie, to be louers of their husbands, and louers of their children. There are many of this sexe, who are so farre off from vttering gracious speeches, that as if that Sathan raigned in their tongues, they continually powre out blasphemies, lyes, and euill words of all sortes. But some againe there are, who abstaine from such corrupt communication, yea who take delight in talking of matters of religion, but yet howsoeuer the law of grace is in their tongs, yet they open not their mouthes in wisedome. For they talke of good things without a grace, or otherwise then becommeth them, yea they do nothing almost but talke, not beeing able to keep silence when they should.

See examples in Abigaile, Sarah, Hester the Queene, of sheba, Marie, Elizabeth and Priscilla.

Tit. 2. 3.

27 *She ouerseeth the waies of her household and eateth not the bread of idlenesse.*

The

The vertuous matrone is in these wordes further commended for her faithfull discharging of her duetie in her calling and house. *She ouerseeth the vvaies of her houshold*, as her mouth is seasoned with grace, so her eyes are watchful to see what euery one doth, and to looke that nothing be lost which ought to be saued. She is resembled heere vnto one, who standing in his hatch, moueth his eyes hither and thither to see who is comming and who is going. But heere also this is to be obserued, that she goeth not about to spie what is done in other mens houses, but that she ouerseeth her owne. Moreouer, as is added, *She eateth not the bread of idlenesse*. She is not an idle beholder of the waies of her familie, but she setteth her hand to labour her selfe among the rest. Thus she eateth not the bread, for which she neuer tooke paines, but the foode of labour or trauaile as the Prophet speaketh in the Psalme. And surely he that will not labour, ought not to eate.

See a precept to this intent 1.Ti.5.14.

Psal.127. 2.Thess.3.

28 *Her children rise vp and call her blessed: her husband also praiseth her saying,*

Or daughtes,

29 *Many women haue done vertuously, but thou surmountest them all.*

30 *Fauour is deceitfull, and beawty is vaine, a woman that feareth the Lord, she shal be praised.*

31 *Giue her of the fruites of her handes, and let her works praise her in the gates.*

In this conclusion of the Chapter, *Bathsheba* declareth, that the vertuous matrone of whome she hath spoken all this while, getteth exceeding praise vnto her selfe, by her wise gouerning of her house. *Her children rise vp and call her blessed*, her sons and daughters come vp to preferment and honour, by reason that they haue beene wel brought vp by her.

Moreouer,

Moreouer, they testifie in word and deed, that their mother hath not neglected them, nor let them do what they list in their youth, but brought them vp in the feare of God and good qualities, for which cause they extoll her. On the contrary side, many children now adaies curse their mothers, because they cockered and spoyled them when they were yoong, and indeed well may they, seeing for want of good education in tender years, they come in elder age to misery and shame. *Her husband also praiseth her saying*, neyther onely do the children of the godlie matrone commend her, but her husband also praiseth her, concluding her in thought & speech, to be the onely paragon of the world. *Many vvomen haue done vertuously, but thou surmountest them all.* To the end that the husband of this vertuous wife, may highly extoll her according to her desert, herein he compareth her with other women, who haue verie well discharged their dueties, but not so worthily as she. *Many vvomen, &c.* Thou surpassest euen the most excellent matrones that euer liued. *Fauor is deceitfull and beautie is vaine, a vvoman that feareth the Lord, she shall be praised.* Now, the louing husband to the ende that he may shew, that a vertuous woman is onely and truely worthy to bee praised, compareth her with those, whom the multitude is wont most to esteeme and comnend. *Fauour is deceitfull*, comelinesse of personage or any outwarde grace, is as a shadow which hath no substance. Moreouer, it causeth men oftentimes to go astray. Finally, vnder it, many vices are hid. For diuerse that haue well fauoured countenances, haue ill fauoured conditions. *Beauty is also vaine.* A good colour or a good complexion, is but a fading floure, which by sickenesse, sorrow, age, and death, withereth and decayeth. Indeede these two thinges, are of themselues good thinges, for the which sundry women in the scripture are praised, but they are but fraile

good things, and inferiour to the feare of God. For this cause it is furthermore said, *That, a woman that feareth the Lord, she shall be praised.* The garland of praise is onely to be set on her heade, who beleeueth in God, repenteth of her sinnes, practiseth good workes, and walketh faithfully in her calling. *Giue her of the fruites of her handes, and let her workes praise her in the gates.*

As Sarah, Gen. 12 Rebecca, Gen. 24 Rachel 29 Abigail, Ge. 1, Sam. 25 Hester, ca. 2. See the same iudgement of the spirit of God, 1. Pet. 3 3 1. Tim. 2. 9 Such women were Hanna Debora, Mary & Elizabeth.

In the last verse, husbandes are prouoked to recompence the paines of a vertuous wife with due rewardes. *Giue her of the fruites of her handes*, euen as in games and conflictes, the conquerers are both rewarded with some price, and praised openly in some publike assemblie by a solemne proclamation: so let the vertuous matrone hitherto spoken off, enioy and receiue necessaries & worldly goods, which shee hath gotten with her owne hands, and let her be commended, not in corners alone, but in publike places. Diuerse husbands are so wicked and dogged to their wiues, that although they be not onely well giuen, but so painefull and gainefull in their callings, that they euen by their industrie maintaine all, yet they keepe them oftentimes without a penny in their purse, neyther will they afoorde them a good word. But howsoeuer such miserable wretches deale thus hardly with their faithfull and painefull yokefellowes, yet such vertuous women as duetifully walke in their callings, shall be commended alwaies by the good, and rewarded by God himself. But to conclude this point and therewith this treatise) the praise of a vertuous woman is heere so largely set downe, and so exactly handled not onely to the end that *Salomon* might be directed in the choise of his wife, but the price of such a Iewell, being made known to all, the goodnesse of the Lord in giuing such an helper to man may appeare the more chearely, such an helper I say, as may not onely greatly further him in the affaires

fayres of this life, but as a fellow heire of glorie, go hand in hand with him vnto heauen, there to remayne for euer with Christ, in whome is neyther male nor female, who is the head of man as man is the heade of the womam, but the head of Christ is God euen the Father, to whome with the Sonne, and the Spirit, three incomprehensible persons in one infinite essence, be all praise and glorie, both now and for euermore.

Amen. Amen.

FINIS.

A Table of the chiefe poyntes

contayned in the booke of this Prouerbes.

The first number sheweth the chapter, and the second the verse, wherein each point is set downe.

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FINIS.

An Exposition of certaine *choyse and excellent Prouerbes, set* downe scatteringly heere and there in the scriptures.

Against idlenes.

If any will not labour, let him not eate.

2. Thes. 3. 10.

THE roote of this sentence is to be founde in that place of Genesis where it is said, *In the sweate of thy broves thou shalt eate thy bread.* Gen. 2. 15. It is meet that euery one should labour diligently in his calling, for foure causes. First to beare the yoke laid vpon all mankind by the Lord: secondly to haue the necessaries of this life; thirdly, to liue vnto the profit of humane society. Last of all, to auoyd euill thoughts and actions, which both minde and body wil follow and fall into, if they follow not good works. But wee must know that there are two sortes of labours. For there are labors of the body and

labours of the minde, and these latter are the greater euery way. The master of the ship seemeth to be idle, to sit still, and to do nothing. He driueth not the oares, he soundeth not the deepe, he rideth not the roapes, he runneth not hither or thither, forward or backward, vnder the hatches or aboue. But his labour passeth al the rest, without his labour al the paines which the other mariners take, were lost, and the ship would soone perish. Euen so, ministers and learned men seeme to doe nothing, and yet doe all thinges that are most necessary and profitable for Church and common wealth. In priuate families, masters and mistresses ought not to eate the breade of idlenes. Much lesse ought seruantes. The order which the wise men among the Indians tooke with the yoonger sort, was good and is worthy to be followed. They tooke accoũt of the yonger sort at the time when they came to take their meales, howe they had spent the day before and what worke they had done. If they found any to haue beene negligent, they droue him out of the hall. If they sawe any to haue beene diligent, they admitted him to the table.

Pro. 31. 27.

Drusius.

Against the obstinate and vnrepentant.

Can

Can the blackamoore chaunge his skinne, Ier.13.23.
or Leopard his blew ſpots?

No wiſedome nor meanes of conuerſion, can amende ſome ſortes of people. For ſome are ſpirituall blackamoores and Leopardes as it were. The morians blacke skinne which he hath by nature, cannot be made white by all the water in the ſea. The Leopardes blewe ſpottes which ſticke deepe within her, cannot be rubbed out by any ſope or paines. The obſtinate who are blacke with ther naturall corruption, and ſpotted with manifolde iniquities ſticking in them by cuſtome, cannot, neyther will be drawen to repentance, vnleſſe GOD (who) can make a blackamoore white and a Leopardе to haue but one colour, worke a ſtraunge and extraordinarie miracle on them.

Againſt ſuch as returne to wickednes.

A dog returning to his vomite, and a 2.Pet.2.22.
ſowe that hath beene waſhed, to her wallowing in the myre.

The parable of the dogge, I haue at large expounded in my commentary on *Salomons* Prouerbes. The parable of the ſow is this. The ſow is the filthy & abhominable ſinner.

The water is his temporall repentance and weeping. The myre, is the first errour or wickednes. His returning, is his reuolting vnto that euill course, which for a season he had left and forsaken.

Against belligods and epicures.

Esay.22.13 1.Cor.15. 32 *Let vs eate and drinke, for to morrowe wee shall die.*

This may well be called the hogs prouerbe, which is brought in by the Prophet, not as the voyce of men but of prophane beastes. They that vse it, meane, that inasmuch as both bodie and soule shall within a short time perish and vanish, therefore it is good for men to fill themselues with worldly delites. Heerewith accordeth the prophane speech of drunckards amongst vs, who are wont to say, they had rather drinke out their eyes then that the wormes should eate them out. Heerewith also agreeth the carnall counsell which some giue to their friendes when they say, make much of your selfe, for when you are gone, all the worlde is gone with you. Finally heerewith consenteth the practise of a greate number, who liue to eate, and so behaue themselues, as if there were neyther hell nor heauen.

Against

Againſt the perſecutors of the Church.

It is harde for thee to kicke againſt the pricke. Act. 9. 5.

The oxen which the husbandmen in the country are wont to pricke forward to their worke with certaine goades, do vſe now and then to kicke at theſe goads, but when they ſo do, they hurt not the goades but their owne legs. The perſecutors of the Church in like manner hurt not Chriſt but themſelues. For Chriſt is ſuch a ſharpe goad, that he will pierce the very heartes of his enemies, but he cannot by them receiue any hurt himſelfe.

Againſt thoſe that hide their talents.

To euery one that hath, ſhall be giuen, but from him that hath not, euen that which he hath, ſhall be taken away. Mat. 25. 29.

The great rich men of the world, who commit their money to their ſeruantes to occupie therewithall, are wont in receiuing their account, to giue ſtill more mony vnto euery one who hath gotten ſome gain with that he had, and to take away from euery one who hath gained nothing, euen that ſumme of mony which was giuen him at the beginning to gaine therewith. Euen

so dealeth Almightie God with all those, to whome he hath graunted any of his blessings or graces. To him that hath, to wit, any gaine of his giftes, he giueth more giftes, but from him that hath no gaine of his giftes, he taketh away euen the gift that he hath.

Against vnlearned and vnreformed ministers.

Mat.15.14. *If the blinde leade the blinde, they shall both fall into the ditch.*

The blinde heere meant, are ignoraunt and vngodly teachers. The pit spoken off, is error and damnation. These guides must needes fall, because through ignorance they cannot see nor keepe the right way. The people that follow their counsell or example must needes perish, because they follow euill guides in euill things.

Against those that stumble at a straw and leape ouer a blocke.

Mat.23.24 *Blind guides, who striue at a gnat and swallow a cammell.*

To striue at a gnat, is to sticke at a trifle or to be very careful to auoyd a smal danger. To swallow a cammell, is to be secure in a great daunger, or to make no conscience of a grieuous

uous ſinne. The blindnes of hypocrites is the cauſe of this their folly, which maketh them ſometimes to fearefull, and ſometimes to bolde.

Concerning the vſe of the miniſtery.

You are the ſalt of the earth. Mat.5.13.

Although ſalt in ſhew be but a ſmal thing, yet in efficacie it is very great. For firſt it ſeaſoneth ſundry ſortes of meates, ſecondly it purgeth out corrupt humors, and laſt of all it preſerueth from putrefaction. The ſpirituall ſalt which is the miniſteric hath the ſelfe ſame nature and force. For the miniſters of the word by their doctrines & gouernment, ſeaſon the people with grace, purge ſinne out of them, and preſerue them from falling away.

Concerning the vſe and duety of the miniſters.

You are the light of the world. Mat.5.14

As the naturall light driueth away darkeneſſe and ſheweth the way wherein men are to walke, ſo the miniſters who are the ſpirituall light as it were, chaſe away ſinne and publiſh the trueth. They ſhine in their doctrines and in their examples, or at leaſt they ought to ſhine in both theſe, houlding foorth the woorde of trueth.

So should also all the professors of the Gospell, they should (I say) shine in wisedome and godlines, but especially the ministers of the worde.

The estate of the ministers and of the Church of God.

Mat.5.14. *A Citie cannot lie hid, that is set on a mountaine.*

The spirituall Citie heere meant, is the Church, and the highest tower therein, is the ministerie. Neyther their speeches nor their deedes can lie hid from the eares of God or men. The eyes of those that are without, easely perceiue them, because they stand vpon the mountaine of an holy profession. Wherefore they ought to take heede that they walke very wisely, least eyther they giue offence to other or aduantage against themselues. By reason of their profession, they may do eyther much hurt or much good.

A warning to take heed of false teachers.

Mat.7.15. *Take heede vnto your selues of false Prophets, that come vnto you in sheepes cloathing, but inwardly are rauening wolues.*

Some are manifest false teachers as those who

who plainely and wholy deny the ſcriptures or Chriſt, and ſome are hypocriticall teachers who receiue the ſcriptures in ſhewe, but teach dãnable doctrins or liue wickedly. Theſe are falſe Prophetes who come in ſheepes cloathing, that is to ſay, outwarde ſhewes of trueth and holineſſe. Diuers ſuch there were among the Iewes, ſome of whom alſo went euen in ſheepes cloathing in deed & in rough garments to deceiue. We muſt beware of the falſe doctrines of ſuch that we beleeue thẽ not, and of their wicked deeds that we follow thẽ not. They are inwardly, that is, vnder the forenamed cloakes, euen rauening wolues. For eyther they pray vpon mens goods by couetouſnes and tyrannie, or elſe they deſtroy their ſoules by diueliſh doctrines and ill examples. Zac. 13:

A direction vnto miniſters how to deale with prophane perſons.

Giue not that which is holy vnto dogs, nor caſt pearles before ſwine. Mat. 7. 6.

Choiſe is to be made by the miniſters, of the perſons, to whome they apply the promiſes of the Goſpel, or deliuer the ſacraments. There are two ſorts of dogs or ſwine. To ſuch dogs or ſwine, who do not by contempt of Religion or perſecuting the ſame, notoriouſly manifeſt that they are obſtinate and

and will not be amended, the doctrine of the trueth may for the time be preached, to the end that thereby they may be turned into lambes and sheepe, which if it come to passe, then also may the sacramentes lawfulfully be giuen vnto them. But to such dogs or swine who by continual despising of pretious thinges, or by wilfull persecuting of holy persons against the light of their consciences, do plainely and sufficient testifie and prooue that dogs and swine they are, and dogs and swine they wil be: neyther are the sacramentes to be giuen, nor the promises of the Gospell to be applied, nor any instructions to be ministred, otherwise then that the simple may be made wise by the reproofes that are ministred to such scorners.

A warning to be warie.

Mat.10.16. *Be wise as the serpents, and innocent as the doues.*

There are two sortes of wisedome, the one worldly, the other godly. In this spirituall wisedome the ministers and professors of the trueth shoulde be as warie as the serpent, (which is the wisest beast in the fielde,) is wary in shunning of daun-

Gen.3.1. gers

gers whereunto shee is subiect. Wherefore as shee shunneth man whome shee thinketh tobe her enemie, so the Christian shoulde walke wisely toward those that are without the Church, neyther giuing them offence, or vnnecessarie aduantage. But because the pollicie which is seuered from innocencie is rather craft then wisedom, therfore the Christian must also be innocent as the doue. He must not be foolish as the doue who is very simple, but like her in plainnes, in harmelesnes, and all vprightnes.

The hard entering of rich men into heauen.

It is easier for a cammell to go through the eye of a needle, then for a rich man to enter into the kingdome of heauen. Mat. 19. 24.

The cammell is tall, yea and big, and crooked, & hauing a greate bunch on his backe and therefore cannot possibly passe through the eye of a needle, which is verie streite and narrow. The rich man that is puft vp with pride, and that hath the burthen of worldly wealth on his backe, is spiritually as crooked and as bigge as a cammell.

The

The gate of the kingdome of heauen which is mortification, is as ſtrait and narrow as a needle. It is therefore vnpoſſible that a worldly rich man ſhoulde by the power of nature enter into Gods kingdom. But by the power of grace he may enter thereinto, for God is able to make a cammel ſmaller then a gnat, and a rich man as godly or more godly then a poore man. Wee read in the ſcripture that *Abraham* was in heauen with *Lazarus*, yea and before him, ſo that a rich man may haue place in Gods kingdome as well as a poore man.

Life is ſweete and pretious.

Iob. 2. 4. *Skinne for skinne, and all that a man hath, will he giue for his life.*

This Prouerbe (which Sathan abuſed) declareth that life is a moſt pretious iewel. By skinne, we muſt vnderſtand ſome couering of body which a man would be loath to forgoe, and yet would not greatly ſticke to exchaunge or part from, ſo long as he may obtaine or retayne ſome other for his vſe. For example, it would be no extreeme griefe to a man to haue his cloake taken away by an oppreſſor, ſo long as that he may ſtill enioy his coate and other ſuch like garmentes. To be brief, ſo long as a man may haue a whole skinne

skinne himselfe, he passeth not very much, if he be robbed of his apparrell. And moreouer, that which is yet more, *All that a man hath will he giue for his life.* A man will part not onely with his coat, or his house, but with all his mony and treasure to redeeme his life from destruction. For that which toucheth the purse or coat, goeth not so neere, as that which toucheth life and throat.

The prouidence of God.

In the mountaine will the Lord be seene. Gen.22.14

The meaning of this prouerbe is, that God in fit time and place will prouide for his, yea euen when they are in their greatest extremities and perplexities. The occasion of it at the beginniug was, that when *Abraham* was offring his son *Isaac* on mount Moria, there was offredvnto him on a sodain by the diuine prouidence, a ramme which he did offer in steed of his sonne.

The wise dealing of the Lord with his.

Mat.9.16

No man putteth a new peece into an olde garment, for, that peece thereof taketh away somewhat from the garment and the rent is made worse.

Neyther do men put newe wine into olde bottels

bottels, else they are broaken and the wine is spilt, and the bottels are mard: but they put newe wine into newe bottels and both of them are preserued.

By both these similitudes Christ Iesus signifieth, that God regardeth the infirmitie of his children, not suffering them to be trayned or tempted aboue that which they shall be able to beare. Like as an olde garment which is both worne and torne, doth not beare the putting in of a peece of newe cloath which is very strong: and like as olde bottels of skinne (such as were in vse among the Iewes) cannot holde newe wine which is searching and wil haue a vent: so neyther as they that are weake in faith or knowledge able to endure much hardnes or sharp afflictions, & therfore the Lord vseth to deal rather tenderly then rigorously with such.

The mercifull dealing of Christ toward the afflicted.

Or speake Esay. 42. 3.

A bruised reede hee will not breake, and smoaking flaxe hee will not quench.

Hee is a shaken reede, that is troubled in spirite or in a poore and wretched estate of bodie or soule. Hee is smoaking flax, who

who hath any ſparke of faith or godlineſſe be it neuer ſo little or readie to die. Such reedes Chriſt will not breake but rather ſtrengthen. For a broaken and bruſed heart he will not deſpiſe. Such flaxe our ſauiour will not quench but kindle and cauſe to burne more brightly. For he will increaſe the graces of his ſpirit in all thoſe that are well affected. O ſweete and vnſpeakable comfort.

Small regarde is had of preachers among their owne.

No Prophete is eſteemed in his owne countrie. Luke.4.24.

Fower eſpeciall cauſes there are, why good teachers are little regarded among their owne. Firſt ſtraunge thinges that come farre off, are commonly moſt wondered at. Secondly, daily familiaritie breedeth contẽpt. Thirdly they who are wel knowen, are moſt enuyed. Laſt of all the preachers that ſpeake to their owne, touch them neereſt to the quicke, for that they knowe their diſeaſes beſt, and moſt carefully apply themſelues to heale the ſame.

A forme of prayer in time of danger.

Psal. 22. 21 *Keepe me from the mouth of the Lyon, and heare me from the hornes of the vnicorns.*

The Lions strength and crueltie is generally well knowen. The Vnicornes fiercenesse and power, is not so well vnderstood. The vnicorne is a fierce and very wild beast, armed with an horne, which horne is verie sharpe and verie high, from whence the Vnicorne in the Hebrewe tongue hath her name. By a borrowed speech to bee hearde from the hornes of the Vnicornes, is to bee deliuered from the power and pursuing of fierce and mightie persons.

A forme of thanksgiuing.

Psal. 103. 5 *Hee renewеth thy youth, as the Ægle.*

We cannot praise the Lord for the benefite of health more effectually, then to say vnto him in these wordes, *thou renewest my youth as the Ægle.* The Ægle in time of her youth is verie swifte and lustie, as the scripture sheweth in that place where it is foretolde, that the young eagles shall eate vp the eyes of those children who mocke their parents. The Eagle also in olde age is very liuely as Philosophers write, neyther

(as

as they say) doth she die by age but by famine, her vpper bill growing ouer her neyther, and quite cloasing it vp. Experience teacheth that many birdes by casting their feathers, are renued and gather strength. By this meanes especially do I thinke with some ancient fathers, that the strength of the Eagle is renued. Howsoeuer it is, the godly are renewed like Eagles, and they shall be much more heereafter renewed like the Eagles. They are renued like the Egles, in their bodies, which commonly are of good constitution and come to olde age, whilest the daies of the wicked are cut short. They are renewed also in their soules, which are cherfull and spirituall and like Eagles fly vp to heauen thinking on those things that are aboue. They shall by renued both in soules and bodies together, when they shal meete Christ Iesus in the ayre, and beeing indued with immortalitie abide with him for euer. For where the carcase is, there will the Eagles also bee. Thus as the Prophet *Esay* notably teacheth. *The Lord giueth liuelines vnto the weary, and plentifully ministreth strength vnto the weake. The little children wax faint and are wearied, and the yoong men do vtterly fall downe.*

Ierome Euthymius.

But they that waite vpon the Lord renewe their strength, they fly vp with their winges Esay. 40. 29

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like the Egles, they runne and are not wearied, they go on forward and fainte not.

But heere, by reason that I am drawen away to other businesses, I am constrained to ende this treatise euen before I am come to the middest thereof. For there are many other like parables needfull in like manner (if time did serue) to be interpreted, the exposition whereof I cannot adde, for the cause before alledged. Wherefore let it be sufficient for mee to haue giuen a taste of that heauenly hony, the combes whereof are scattered here and there in the scripture, and to haue presented an handfull of those sweete flowers, which in great plentie and varietie are dispersed throughout the olde and newe Testament. To God be glorie.

Ecclesiastes, 12. 13.

The wordes of the wise are as goades, and as the nayles that are fastened. They are the chiefe of choise, deliuered by one sheepeheard.

Go

The Author to the Reader.

GO forth my booke into the worlde,
As farre as sea doth flow:
Beyond the sea if windes thee driue,
The pith of wisedome show.
Touch no estate, no ill tongue feare,
With no contention mell:
Leaue vnsaluted no good man,
Care for no feende of hell.
Teach children parents to obey,
Bid seruantes please their Lord:
Will kinsmen to be kinde to kiune,
Moue brethren to accord.
Tell suiters that an happie choyce
Proceedeth from aboue:
VVish wiues to be their husbands crownes,
Husbands, their wiues to loue.
Commend the hand of diligence,
Commend the lip of trueth:
Commend the gray head of olde age,
Commend the strength of youth.
Dispraise dame pride, and chide fierce wrath,
Inueigh against foule sloth:
To wake, to rise, to go abroad,
To worke in winter, loth.

Exhort the husbandmen to toyle,
Charge sheepheards to take care:
Aduise the rich to helpe the poore,
Warne fooles for to beware.
Call vpon marchants for iust weightes,
On iudges to doe right:
Stirre vp the noble Lordes and Earles,
In vertue to delite.
Intreat the holy ministers,
To let no poore soules perish:
Beseech the princes of renowme,
The faithfull ones to cherish.
And finally with all thy skill,
Thy Readers all allure:
The words of trueth to marke and loue,
And them to put in vre.
And so go forth into the world,
Yea runne with speede and say:
Yea fly as fast as any birde,
Yea liue and that for aye.
If these my verses doe perhaps,
Giue grauitie offence:
To this effect with gentle wordes,
Aunswere in my defence.
That Poetrie I seldome vse,
That verses lawfull bee,
And that they may be cancelled:
With right good leaue from mee.
Minerua *playing on the pipe,*
Did see her face to swell:

And there vpon ſhe threwe away,
Her pipe into the well.
If this my meeter ſeeme not meete,
Let it be caſt away:
But thou my booke renewed like,
The Ægle, liue for aye,

FINIS.

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